

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

VOL. 1.

WORCESTER, (MASS.) THURSDAY, MAY 10, 1838.

NO. 1.

PROSPECTUS OF THE CHRISTIAN REFLECTOR.

To be published every Thursday,
at Worcester, Mass.

To the friends of Christian principle and free discussion:

A considerable number of Baptist brethren, in different parts of Massachusetts, have for some time past felt a deep and solemn conviction, that a new medium of communication ought to be provided in their Denomination, and have often incidentally expressed the conviction to each other.

In the month of January last, several of these Brethren providentially met in Boston, by whom a free conversation was had on the desirableness of such a Newspaper as is now offered to your patronage, and on the best method of securing its establishment. It was thought to be most in harmony with the Republican character which formerly distinguished the denomination in America, and still belongs to the Baptists of Monarchical Europe, and which ought to be perpetuated every where, because Christian equality requires it, to submit the matter to a Convention. Accordingly a Convention was assembled in Worcester on Wednesday, the twenty first day of March, at the call of nearly One Hundred Brethren belonging to more than twenty towns in this state. [About forty more names were afterwards sent in.] This Convention, after solemn prayer and due deliberation, came to the following result.

Whereas it is our belief that the present Religious and moral condition of our country demands peculiar and the most wise and energetic efforts of all the friends of Truth to diffuse among all classes of the community the great principles and precepts of our glorious Religion, and that these ought to be exhibited by the voice and the press with unrestrained explicitness and fullness on every subject to which they are applicable;—and whereas we have to regret that very few Periodicals of the Baptist denomination in the United States, speak out the entire mind of CHRIST on several of the enormous Moral Evils, which have spread wide in the land, growing with the growth of the Nation, and strengthening with its increasing strength;—therefore,

RESOLVED, That a Newspaper, whose columns shall be open to the Free Discussion of all Religious and Moral subjects, is loudly called for, and ought to be established with the least possible delay.

RESOLVED, That in its size and general character, this publication ought to be what the Christian Watchman was under the Editorial care of our venerable and excellent Brother, JAMES LONG.

RESOLVED, That the name of this periodical shall be THE CHRISTIAN REFLECTOR; by which it is to be understood that it arrogates not the right of originating any principle, but is designed only to reflect the light of truth as it is shed on its pages from the Word of God.

RESOLVED, That in its denominational aspect the CHRISTIAN REFLECTOR ought to be decidedly Baptist; that while it treats all Christians with fraternal affection and respect, it ought faithfully to avow the sentiments characteristic of the Baptist Church, and advocate and defend those sentiments, as being derived from the Gospel, and therefore being of Divine authority and obligation.

RESOLVED, That one of the important purposes of the REFLECTOR is the transmission of Religious Intelligence relating to the state and progress of the Churches at home and in Foreign parts—revivals of religion—Missions, Domestic and Foreign—Sabbath Schools, Bible and Tract Societies, &c.

RESOLVED, That the REFLECTOR ought to be the decided advocate of the Immediate Abolition of Slavery, and a fearless and uncompromising opposer of every species of oppression, Ecclesiastical and Civil, and as decided an advocate of Temperance and Moral Purity.

RESOLVED, That as Truth can never be defeated, but must always triumph, in fair conflict with Error, it will be the policy of the REFLECTOR to admit into its columns well written articles, which may deny of any doctrine or practice what this Periodical affirms, and vice versa.

RESOLVED, That a portion of this paper ought to be devoted to Literature and Science, and to such Political and Secular News of our country and other countries, as may be beneficial to its readers.

The Convention also adopted the following preamble and resolutions relative to the immediate management of the Paper, its location, &c. Whereas in the opinion of this Convention, the town of Worcester is possessed of as great facilities for receiving and transmitting information by Mail or otherwise, as any other locality in the state;—and whereas, the expenses of publication will be less in this town than in Boston,—therefore,

RESOLVED, That the CHRISTIAN REFLECTOR be printed in Worcester.

And whereas PAYMENT IN ADVANCE for the paper, will contribute both to the success of the enterprise; and to cheaper publication, and will be in nearly every case as convenient to the subscribers;—

RESOLVED, That all payments be made in advance, and that the price of the paper be fixed as low as shall be adequate to the unembarrassed management of its publication.

The CHRISTIAN REFLECTOR will be published by a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, once every week, on Thursday, on good paper, at \$2.00 a year, payable always in advance.

A few advertisements of a general character will be admitted at the usual rates. The paper will be sent to subscribers by mail, unless otherwise ordered.

All communications, POSTAGE PAID, will be attended to.

The first number will be published on the first Thursday of JUNE next, in case sufficient encouragement is given previous to that time. It is necessary that this Prospectus be returned as early as the TENTH DAY OF MAY, to the care of HENRY J. HOWLAND, Printer, Worcester, Mass. CYRUS P. CROSVENOR, Gen. Agt. Worcester, March 29, 1838.

Since this Prospectus was adopted, the Board have made the following alterations, which the AGENTS and others are particularly requested to observe. 1st. To publish the first number early in May, and to defer the publication of the second number for several weeks. 2d. They request the Agents to retain the Prospectus in their hands until they shall be desired through this paper to return it.

By publishing the first number earlier than proposed in the Prospectus, opportunity is afforded to present to the Agents, subscribers and others, certain explanations and statements, which

may be important in preventing possible misapprehensions, and in showing to the Churches, somewhat more fully than is done in the Prospectus, the desirableness, and, indeed, the necessity of a new medium of communication. By delaying the publication of the second number, time will be given for the more convenient action of the Agents, and for maturing the arrangements of the paper.

TO AGENTS.

The Board have before addressed the Prospectus of this paper to several gentlemen in whose piety and zeal they have reason to confide; but it was difficult to send it to all possessing these qualities, to whom it was desirable it should be committed. This fact is one of the reasons which have induced the Board to issue the first number earlier than was originally proposed, in order that those brethren who take a lively interest in the enterprise, but have not received the Prospectus, may receive it, and exert their influence in procuring subscribers, and shares in the stock which is found to be necessary to commence the work of publication.

Allow the Board, therefore, dear brethren, to add to what is contained in the Prospectus, some explanations and statements which may be called for by those for whose benefit this paper has been established.

In the first place, let it be observed that the Board of Managers have no pecuniary interest in asking the patronage of their brethren. On the contrary, they have already made pecuniary sacrifices, and they are willing to make still greater sacrifices to accomplish this object, which they are constrained to consider of eminent importance. That our friends may have proof that this statement is in accordance with truth, we inform you that the Convention which resolved on the establishment of the Christian Reflector, prepared the Constitution of a Society, the substance of which Constitution is as follows.

Whereas the proper conduct of the paper requires its ownership to be vested in those who will be likely to take a lively interest in it,—Resolved, That a Society be formed consisting of such persons as approve the Prospectus, and shall contribute as subscribers for the paper, or as Stockholders, to its support. Said Society is annually to elect a Board of Managers, as described in the Prospectus, whose duty it is to procure a suitable Editor and Printer, and manage the concerns of the publication. The Convention also resolved to raise by subscription the sum of one thousand dollars, in shares of ten dollars each, to be held and used as a loan to be refunded as soon as the income of the paper shall give the ability.

The constitution provides that the paper shall always be published at as low a rate as its unembarrassed maintenance shall allow. The shares in the stock are to be refunded by annual dividends of the surplus income of the paper after the first year, the sole purpose of the Stock being to meet the incipient expenses of the publication, which are necessarily incurred before the payment of subscribers for the paper can furnish the means to defray them. It will be perceived that no more than a few shares in each town will be required to accomplish this design.

The Board cherish the hope that their brethren will promptly render this temporary aid. Instead of returning the Prospectus, as originally requested, the Agents are desired to retain it in their hands, until called for, and continue their labor in obtaining subscribers. The board to prevent errors, request that no monies be paid to any person professing to act as an Agent for this Board, unless the individual bear a certificate of appointment signed by the Gen. Agent or by a Special Agent acting under appointment by him, or unless the individual be one in whom, from personal acquaintance, the subscribers have entire confidence.

Professed Christians of any denomination are, however, authorized and respectfully requested to act as Agents in the several towns or societies where they reside; and, inasmuch as such Agency is attended with care, and possibly some expense, the Agents or companies who shall obtain ten subscribers and forward to the General Agent twenty dollars, shall be entitled to receive eleven copies for one year. For thirty six dollars, Agents or companies will be entitled to twenty copies.

TO THE RELIGIOUS COMMUNITY.

It is often said that the present is an age of inquiry. How far this is true we shall not now attempt to decide. If it is intended that TRUTH is the primary and ultimate object of every man's inquiry, it is difficult to yield to the saying unqualified assent. Of the universal obligation to search after the truth on every subject we have no doubt. But the fact, that the press is generally trammelled and free discussion inhibited, is enough to indicate that, if truth is universally sought, there is a wisdom which would lay the route of pursuit winding through densest shades and amidst the most formidable obstacles, in preference to a direct and radiant and unobstructed highway. "Fate throws obstacles in our way to make men of us"—said a heathen; but even he would not have deemed the philosopher a sage who should recommend to the lover of truth the creation of hindrances to facilitate its attainment. Our belief is that the press ought to furnish the freest channels for fair discussion and honest inquiry; and that it belongs to the conductors of Religious periodicals to assert this right of the press and to

exemplify the principle of fair discussion, not by excluding from their columns any sentiment or argument because it conflicts with that which is characteristic of the Editor, but by allowing and even courting the free expression of every variety of sentiment and the display of every form of argument compatible with decency and dignity.

Honor and honesty require that an Editor maintain a strict adherence to what he believes to be truth in the declaration of his own sentiments, but they do not forbid that he accord to every other man as free expression of his.

In accordance with these views, we are happy in offering christian courtesy to our brethren of every name; and, while we can never "agree to differ," we will agree with all that, wherein we do "differ," we will not forget our brother's right of stating and sustaining his sentiments, whether he occupy the columns of this paper or another. We invite contributions, on subjects of their own choice, from all Christians, reserving to ourselves the duty as well as the right of determining on the propriety of admitting their contributions, as our own. The location of the Christian Reflector being in "the heart of the Commonwealth," affords to the Christian public a convenient medium of communication; and we shall be happy in receiving from ministers or laymen intelligence of Revivals, Ordinations, &c. &c.

If we shall show by our works that we have in view the glory of God and the highest good of our fellow men, we shall look in hope for the kind countenance and aid of our fellow christians. If in our columns we shall "hold forth the word of life" to the unregenerated, we believe that our humble labors will not be in vain in the Lord, but will co-operate with those of our brethren in edifying the Church for which Christ died. If by the aid of the Holy Spirit we shall "honor the Son even as we honor the Father," we believe that He will be with us always.

We enter on the work with trembling, conceiving the charge to be as solemn, as weighty and as difficult as any we have ever assumed.

Our prayer is for the salvation of our readers, and among the numerous subjects of their petitions to the Father of lights, let them associate the CHRISTIAN REFLECTOR.

The following extracts from interesting letters will serve to indicate to the reader the demand for the Christian Reflector.

FIRST, FROM MINISTERS.

—, March 20, 1838.

"I have anticipated the meeting of the brethren on that occasion (the Convention) with much interest, hoping and believing that it may prove highly beneficial to the Redeemer's kingdom. My heart is with you. . . and I assure you that, according to my ability I am ready to co-operate with you in its prompt and prudent prosecution. The demand upon our Denomination for such a paper as your circular describes, appears to me to be imperious. We need a Christian Watchman having a heart and eyes. The good people where I am permitted to labor, I find, are ready to subscribe to a much greater extent than for any former or present paper; and, so far as I can learn, this is also true in regard to some of the towns circumjacent to this."

March 26.

"I do not wish to say any thing against the Watchman (or any other paper); but it is not what we need, nor what we have a right to expect at the present time. . . I have conversed with some of the brethren in the ministry and they, I believe, will go with us to a man. I think we can get a good subscription in this region. . . I regret that I could not be with you at the convention; but presume you were conducted to the happy result, viz. to make the attempt. We ought not to shrink from duty. As sons of the Church and of Patriots, we are called upon to act. . . You may rely upon our co-operation. . . Let me hear from you soon upon this matter; and, if you have concluded to go on, as I hope you have, send me a subscription paper and let us build the house."

March 17.

"I have for several years been dissatisfied with the Watchman. . . but I have patronized it, because I have ever been and still am averse to any division in our denomination. . . But . . . I have come to the conclusion to patronize a paper which will be open to the free discussion of all religious and moral subjects. I, therefore, will patronize your paper, if it be such as, I trust, it will be, for the general good of our denomination and the glory of God."

April 10.

"In my humble opinion the great difficulty with the Watchman is not that it is not Anti-Slavery in its character; but that there is a want of stamina and principle in its general character. Either my eye is jaundiced, or the paper is pointless—pitiless—undignified. . . It has been as undecided, inconsistent and puerile in its treatment of this subject (Slavery) as any other. . . At one time, it has been shaking hands with Abolitionists—at another, snugly cuddled down under the wing of the slaveholder;—at one time, denouncing mobs and calling upon the civil authorities and the whole community to maintain the supremacy of the laws and protect every man in the enjoyment of his rights,—at another time,

denouncing and stigmatizing a few peaceable, defenceless females in Boston as equally criminal with the ring-leaders of a most shameful and wicked riot. . .

How many subscribers could be obtained in this place and vicinity, it is impossible for me to decide. A good many take the Watchman, and many would still prefer the Watchman."

Feb. 17.

"I most cordially approve the object" (of the proposed Convention, then about to be held.)

Under date of March 26, the same writer says—"I have long felt the need of such a paper as is now contemplated, and have had but little doubt that there were a sufficient number of Baptists in Mass. to sustain such a paper. . . I feel that the denomination has already suffered and been kept in the back ground in regard to more objects than one for the want of a proper medium of communication. Please to apprise me of your plan of operation. . . and I will endeavor to do what I can. In closing, let me say, dear brethren, what we must do must be done out of regard to the honor of our Divine Master and the best interests of our fellow men. In this way we may hope to succeed; and, in case we fail of accomplishing what we would, we shall have the sweet consciousness of having done what we could."

March 23.

"I think that such a paper is very much needed under existing circumstances. If the Convention have concluded to commence such a paper, I shall feel bound to support it to the extent of my ability."

March 7.

"Those in this place who take a paper are generally supplied for this year. I think we cannot calculate on more than half a dozen copies taken here this year. For that number I think I may venture to say, I will become responsible."

March 19.

"I have just received a Circular proposing the establishment of a Religious Newspaper that shall aim to tell the whole truth on Moral and Religious subjects. This is what we want at the present moment. For one, I am heartily tired of a shackled paper, and have long been wishing to have a paper that would speak out the sentiments of Christianity in a fearless manner. . . and, if by the blessing of God who hath iniquity and oppression, you may be enabled to succeed in the attempt, you may depend that every assistance in my power will be cheerfully rendered. I shall be happy to give the paper an extensive circulation in this part of the state."

16th March.

"There is, too, the Bible question not to be passed over. The Watchman, I suppose, you think handles some of these topics with mittens, as some would handle thorns. They are, to be sure, prickly things and their end is destruction, but alas, some are afraid of setting fire to them, they would make such a blaze. . . But, to be serious in a serious cause; I cannot lay the Circular before my Church before next Sabbath. . . Some of the brethren there (the town of P.) take the Evangelist, because it discusses such subjects as are excluded from their (the Baptist) papers, and I think, they will like your project."

April 26.

"It is my prayer that the blessing of God may rest upon you and the enterprise in which we are engaged. Go forward, my brother, in the name of the Lord."

SECONDLY, FROM LAY BROTHERS.

March 19.

"Should such a paper be established, I will subscribe for it, and think that some others would be wanted in this town and vicinity. I have not had time to converse with many;—at any rate I will use my influence to have it circulated in this vicinity."

March 21.

"We have, for some time past, felt that a paper like that you describe was needed, and if it could be sustained, would be of great benefit to the cause in general, and of our denomination in particular in this state. . . We shall be glad to do what we can to prepare the way and recommend and facilitate the circulation of such a paper."

Yours in behalf of the Church."

March 20.

"Our pastor will approve of such a paper. . . I will give a good religious paper all the aid in my power. 12 or 15 subscribers could no doubt be obtained here for the first year, afterwards, probably more. We want very much a good paper."

March 20.

"I have visited or sent to L—, B—, L—, W—, and C—, (five towns) . . . and have every where received encouraging assurances. The great body of Anti-Slavery Baptists should no longer be paralyzed in their exertions nor restrained from a candid exposition of their own views and feelings in their own periodicals. Trusting that God will by his Holy Spirit direct. . ."

March 20.

"Be assured, our hearts are with you and our prayers are that you may be guided by Him who came from Heaven to earth—to proclaim liberty to the captives &c. . . May the God of all grace be with you. In behalf of the brethren in — and —"

April 2.

"Any thing I can do to promote this desirable object shall most cheerfully be done. Praying that God would direct us in all our movements, and help us to act with an eye single to His glory. . ."

April 24.

"I most earnestly wish to have the project go forward." The Same.

April 21.

"I am glad to learn by your letter, the result of your Convention. I should think

you had commenced the work very judiciously. I presented the subject before our brethren last Sabbath. They expressed much gratification, and by the time I had finished the reading of your Prospectus with a few remarks, several came forward as subscribers. Whatever I can I shall do here and around us."

In view of the fact that the Convention was called agreeably with the request of about 135 brethren, and after your perusal of the foregoing extracts, it is cheerfully submitted to you, individually, to say whether a demand exists for the establishment of the Christian Reflector. We might present you many more extracts of a like character but these we think sufficient. We solemnly believe that the enterprise is of God, and therefore, we confidently though respectfully ask,—will you aid, either as Subscribers or Stockholders, or both, to render it successful? We beg you to consider the condition and wants of the world—of our beloved, though wicked and ungrateful country—of sinners near you—of the Churches—of your own family, and of your own soul, and solemnly acting in the fear of God, you will not do wrong.

If the times are hard, let us exert ourselves with commensurate energy, and then God will help them who help themselves.

The above extracts are from every section of the state, and we trust, that writers will show in their efforts the practical value of high-minded and christian sentiment, so that the Reflector will soon be placed on a firm basis.

For the Reflector.

DOMESTIC RELIGION.

"I will walk within my house with a perfect heart."

DAVID.

The author of the above language was a public character; and as such he was eminently religious. But his piety was seen not only in the management of public affairs. It was social, domestic and private. It was eminently exhibited in the family. The pious resolution which governed his domestic life was, "I will walk within my house with a perfect heart." Religion in its perfection, in its loveliness was manifested in his family circle. His house was dedicated to God, for which occasion he indited the thirtieth psalm. Public duties either to the state or church did not occasion the omission of the more retired religious duties at home. After having brought up the Ark to his own city and paid his public homage to the God of Israel, he returned to his family, to bless his household. As he had blessed the public assembly by his sacrifices and instructions, he now blessed his domestic circle by his prayers and counsels. And how can the divinely constituted head of the family—the father—the guardian, confer on his household a greater blessing than is enjoyed in the maintenance of constant and devout family worship?

It is designed in this article to offer a few thoughts upon the nature and obligation of family worship.

It can hardly be necessary here to suggest that prayer, reading the scriptures, songs of praise, together with giving christian instruction as time and occasion may require, should ever constitute the important parts of family worship. Our present remarks, however, will relate to the more prominent and devotional part of these exercises—prayer. This should be a free offering—an unpolled stream flowing from the pure fountain of heart religion. At the domestic altar the master of the family should appear with a "perfect heart," and with "perfect lips." His prayers should be serious. It should be manifest that he deeply feels he is approaching the great Jehovah, and is endeavoring thither to conduct the delightful circle bowed with him around the consecrated altar—that he is engaged in a most solemn and momentous business—that, which concerns each and all, and takes hold on all the interests of the soul, of time and eternity.

Prayer here should be devout. The whole soul and body should be given up to God, and in such a manner that all who listen shall feel that they also ought to be consecrated without reserve to their Maker's service.

It should be humble. Its breathings should come from a heart deeply impressed with the greatness and holiness of God—the sinfulness and ill-deserts of apostate creatures—a heart melted by the condescension of Him who is holy, and sways the sceptre of universal dominion, in beholding vile man, listening to his cries, and making an abode with him in his earthly habitation.

It should always embrace sentiments of the most pious gratitude. True, it should be various. A precise form need not be observed. Every suitable petition should in its proper place be presented, and every subject of prayer duly mentioned. Yet, as we are supported by the divine bounty, it cannot be unsuitable that his goodness should morning and evening, be most humbly, devoutly, specially acknowledged.

It should be concise. Prayers are seldom proper, or acceptable to those who hear, if long. This is particularly true in large families comprising children and domestics. Constant care should be exercised lest the tediousness of long prayers should render the holy exercises of domestic devotion disgusting. The Bible too,—our rule,—is full of short prayers, but contains very few long ones. The inspired model is the best.

Family prayer should be comprehensive and appropriate. With few words blessings should be invoked on parents, children, and domestics, friends and foes, neighbors, the church, and all classes of men, and an offer-

ing of gratitude presented for the kindness of our heavenly Benefactor. Particular circumstances should dictate the particular supplications, or thank offerings. The providence of God during the day or night—the arrival or departure of friends—occurrences in the family, neighborhood, church, town or country—the theme of conversation—the portion of Scripture read, and like circumstances should never be forgotten, and should each give direction to thoughts in prayer.

In a word, it should be a daily study in the discharge of this most interesting duty to please God, to honor religion, to instruct and savingly benefit the entire household.

The obligation to perform this duty cannot fail of being perceived if we consider,

1. That it accords with the genius of true religion. It is the nature of religion to draw the soul near to God. Devotion is the atmosphere in which it lives. It dies without it. Its sphere is supreme love to God. It recognizes him as the author of life and salvation, and pays him the homage due his name. It regards him as possessing every excellence, and bows in humble adoration. Viewing him the author of our existence, and all the good connected with that existence, it teaches that he justly claims the holy use of every power, and the perpetual praises of all lips. Its tendency is to enlighten the darkened understanding, to disclose the native pollution of the soul, to awaken a sense of dependence, and it pours forth in humble supplication before the throne of infinite mercy.

It begets solicitude that others may be led to God. It feels for the eternal good of every fellow creature, and more especially for those by whom important relations are sustained. It recognizes the influences which arise from the relations of life as salutary in promoting the salvation of men; and it leads him whose example affects the destinies of an endeared family circle to be mostly ambitious, so to use his influence that he may be able to say in the day of final account, "here am I, and the children thou hast given me."

2. It accords with the tenor of the Bible. True, it is nowhere positively commanded that we should pray twice a day in the family. Nor are many other duties particularly specified. It is nowhere required, in so many words, that we should devote the number of hours to public worship on the Sabbath which are ordinarily spent in this service. Yet, who will doubt that it is our bounden duty thus to spend the day, and that the general tenor of God's word requires it? So of family worship. The very spirit of the Bible requires it. The spirit of religion in the heart excites to it, and the individual who neglects it has much reason to question, as well his regard to God's commands, as his love for the Savior and the souls of his family. It is a matter of no small surprise that a christian should ever seek an excuse for the neglect of this duty in the fact that there is no special command for it! Probably the thought did not occur to the sacred penman—whose life it was to pray—that it were necessary to command christians to pray twice a day!

With the simple injunction of the Bible before us—pray always—it is safe to follow the example of ancient saints. Daniel bowed three times a day in his house to the God of Israel. David could safely vow, "I will call upon God—evening and morning and at noon will I pray and cry aloud, and he shall hear my voice."

3. The punctual performance of this duty is necessary for the religious character of the parents, and the happiness of the household. What is that religion which is not domestic? Can a man possess piety and not manifest it at home? Can he be a praying man and not pray there? And can he be a saint and not a praying man? Who does not know the influence of domestic habits upon the whole character? As a man is in his family so he is in every department of life. What then must be the christian character of him abroad, who does not maintain the form of religion at home?

The neglect of this duty is usually followed also by the neglect of pious conversation, and the impression received, by the younger members of the family in particular, is that the subject being so seldom and so reluctantly introduced is a melancholy theme, and destroys instead of making our happiness. The example of the head tends unavoidably to lead the members of the family away from God, and renders the household obnoxious to the divine frown. "Pour out thy fury," says the prophet, "upon the families that call not upon thy name!"

T. F. L.

EXPENSE OF THE ROMAN CATHOLIC RELIGION.

The inquisition cost Spain alone two millions of lives. St. Bartholomew's massacre cost France one hundred thousand of her best citizens. To deprive the Protestants of the right of free religious worship, guaranteed to them by the treaty of Augsburg, cost Germany a thirty years' war, and the blood of many thousands. To sustain the Roman religion, millions of the Waldenses and Albigenses were butchered by the minions of the Pope. To effect the Irish rebellion, and secure the supremacy of the papacy, cost Ireland and England the lives of many thousands of peaceful and virtuous citizens. To establish the Roman Catholic religion in South America, Mexico and Cuba, cost those countries fifteen millions of lives. Authentic history has estimated that papal Rome has shed the blood of sixty-eight millions of the human race, in order to establish her unfounded claims to religious dominion. And upon her forehead is a name written, mystery, Babylon the great, the mother of harlots, and abominations of the earth. And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus.

FOREIGN MISSIONS.

From the Baptist Missionary Magazine.

MRS. WADE'S JOURNAL AT MATA.

Mrs. W. left Tavoy, in company with Mr. Mason, Nov. 22, 1886, and arrived on the 24th, in safety, receiving, as usual, a most cordial welcome from the native Christians.

Nov. 26, Saturday. We are cheered from day to day, by the interesting appearance of the Christians here, and likewise of the inquirers, many of whom appear to have given decided evidence of piety, during the months we have been separated from them. We are also particularly interested in four or five Pgwos Karens, who live some miles distant, and appeared indifferent last year; but, having been induced to attend worship with the Christians during the rains, they now appear to be truly converted, and desirous of baptism. Thus the way is preparing for the reception of the books just written in their language.

30. Wednesday ev. Although the rice harvest is not yet finished, and many of the females are still in the fields, yet seventy assembled at the female prayer meeting this morning, and we enjoyed truly a sweet season.

On inquiry, I was told by those present that they did not know of a single instance where brotherly love was interrupted by any bad feeling between individuals or families in Mata.

Examination of Mata School—Departure of Mr. Mason.

Dec. 3, Saturday ev. This morning, attended the examination of the school taught here during the rains. Found thirty-three scholars, about half of whom, beginning with the alphabet, had learned to read well in any common book, while all the remainder could read more or less fluently in easy books, and most of the whole number could write a legible hand. We felt gratified with the school, considering it was taught by a young lad, all the older and more competent teachers having been sent into distant villages. We have given about four dollars to assist this school, and the remaining expenses are defrayed by the parents. (About fifty pupils from this place were in our schools in Tavoy, until the appearance of the small-pox, when they returned to their homes, and entered the village school here. These were not examined with the Mata school.) This afternoon I also attended a kind of fair where the cotton garments manufactured by the ladies of Mata, within the last few months, were by request exhibited, and truly I was much gratified by this specimen of improvement. About one hundred and fifty garments were presented, all new, neat, and suitable for use in their families. On the Sabbath, when three hundred assembled in the large zayat, we saw very few who are not dressed in a neat, clean garment. But the families who have lately removed here from a distance, form a striking contrast, as they may be known almost as far as the eye can reach, by their dirty, miserable appearance. The ladies were much gratified by Mr. Mason's noticing their work, and commending their industry.

5. After having enjoyed Mr. Mason's instructions so highly for the last ten days, the dear Christians assembled in their zayat, this morning, to bid their beloved pastor farewell, and commend him and about twenty of their brethren to the kind care of their Heavenly Father, during their long, fatiguing, and perilous excursion through the jungles. Much feeling was manifested on the occasion, as four men have lately been destroyed by tigers on the road they are to travel.

Karen Maternal Association—School and Bible-Class—Pgwos Karens inquirers.

7. Attended this morning the annual meeting of the Karen Maternal Association. A lovely number of mothers were present, with their children, and thirteen were reported as having been hopefully converted the past year. One mother, being asked respecting her young son, replied, "I have prayed for his conversion with many tears, and now he gives good evidence of being 'born again.'" Many other statements were interesting and affecting, and several more children were reported as being under serious impressions.

9. We have now in operation an interesting Pgwos Karen school, containing nine pupils. Very few of that tribe of Karens have yet listened to the gospel, so that a school of nine children, in this new language, excites much interest. I have also a class of assistants, who devote their time to the study of the Bible. I devote a large part of my time to this class, as they are to go out into distant villages, and teach what they thus learn, to those who know very little of the way of life.

10. Having now made arrangements for the other children who wish to learn to read, &c., I find the number amounts to about seventy; above sixty are daily in the zayat, making good proficiency in their lessons. Ten of the number are Pgwos Karens, who are delighted to learn to read in their own language. My class of assistants now numbers ten, and I am happy to see them making good progress in a knowledge of the scriptures. They are taught on the plan of the Bible-classes in America.

22. All goes on very pleasantly in this lovely Christian village. I have from two to three hundred at the meetings every evening in the week, and about four hundred on the Sabbath. Besides attending the sick, and necessary domestic cares, I devote my time principally to the class of assistants, and the religious instruction of the school. Their lessons are taught by two young Karen Christians, so that they go on well, with a little daily superintendence, and it is delightful to hear them answer questions on the scriptures with so much propriety. Have just now returned from visiting a little group of Christians, who live about six miles distant. They have a neat little zayat, where they assemble for prayer and reading the scriptures, every evening, and when not able to come to Mata on the Sabbath, they conduct worship, as well as they are able among themselves. I arrived at the village just before sunset, and, after evening worship, the Christians proposed to assemble the next day, and have a "Sabbath," as they expressed it, because I was there, and could teach them the scriptures. We spent the day very pleasantly, and found four in the little assembly, who, we trust, have lately been "born again," and who wish to be baptized.

After prayers with these "lambs of the flock," at dawn of day this morning, I bade them farewell, and set out on my return to Mata.

30. Friday evening. I have much to encourage me in the appearance of the inquirers, and the number is increasing. My schools, also, give me very much pleasure, and the attention given, to be able to answer questions on the scriptures, every evening in the week, even by the oldest members of the church, is truly interesting.

Jan. 1, 1887. As this is far from the first of the Karen year, I feel that I commence the year alone, here in these distant jungles, as I did the last. I should be desolate and miserable indeed, had I only this world for my portion; but if I may be blessed with the constant, indwelling presence of the Holy Spirit, I can be happy in the darkest jungle, and sing thy praises, O my Savior, under the heaviest afflictions. May I but enjoy union and communion with the great Giver of all my blessings, and I will cheerfully resign any of His gifts which he may see best to withdraw.

9. A short time since, some of the Christians here visited a small village of Pgwos Karens, who were bitter opposers last year, and found one man anxious with regard to the concerns of his soul. He sent word that he begged the prayers of the church, and yesterday he came in his boat, with his wife and children and several others from his village, to spend the Sabbath with us. He has given up "moderate drinking," with all his old customs, and appears to be truly converted. His wife too appears very well, and they say several more in their village are anxiously inquiring for the right way. The man's father sent a most earnest and affectionate request for Mr. Wade's Pgwos Karen teacher, to come and bring the bible and teach him. He says, "Come, my son—bring your sacred books, and teach your poor old father: I want to know more about this Jesus Christ." After several solemn conversations, besides the meetings yesterday, the Pgwos teacher has set off with them, and is delighted to be able to take three or four tracts (in manuscript) in the Pgwos language. The village is about a half-day's journey distant. This evening we have appointed a prayer-meeting, particularly for these new inquirers.

15. Mr. Wade's Pgwos Karen teacher returned last evening, and says there is a great deal of feeling, with regard to the truth, among all the Pgwos Karens east of us. Many females are anxious to come and listen to the truth, whose husbands are bitterly opposed; and the old Karen "prophets" have stirred themselves up to new zeal, and are "dreaming," and "prophecy," and astonishing the poor ignorant Karens with their "lying wonders." The man from that region, who appeared so well last Sabbath, has just removed here, with his wife and children, and a younger brother, and says, he cannot live among those who thus revile his God and Savior, though they be his nearest friends. We feel that God has commenced a work in that place; and that we may be able to come to "the help of the Lord against the mighty," we have set apart this day for humiliation, fasting and prayer. As a church, we feel that we must have the Holy Spirit poured out upon us, before we can offer the "effectual fervent prayer of the righteous" for these perishing souls. We have now here fifty interesting inquirers, many of whom are making good proficiency in knowledge, and, I would hope, are growing in grace.

17. This has been a day of rejoicing throughout the village, on account of the arrival of Mr. Wade and Miss Gardner, and the good news they bring from the distant villages.

New zayat for worship—Baptisms—Native preachers and school-teachers.

Feb. 11, Saturday ev. To-day the corner post to a new zayat, for public worship, has been set up, with solemn prayer for the presence and blessing of God. The old zayat, though capable of holding about five hundred people, has been for a long time extremely crowded, so that the church have concluded to use it for schools, and erect a new one much larger.

19. The evenings of the past week have been principally devoted to the examination of candidates for baptism, and this afternoon, fifteen lovely converts have been baptized in the beautiful waters of the Tenasserim. Truly we see happy days in this heathen land!

28. Again Mr. Wade is suffering beyond description from the same cause as last month, and my heart sinks within me, in view of our labors at this station, which are increasing every year. My class of assistants now number fifteen, and they are making rapid progress in a knowledge of the New Testament, which they are daily studying. They have been particularly interested of late in the epistles to Timothy, and Titus, and their answers give me much pleasure. The day-school has increased of late, and is very flourishing under Miss Gardner's superintendence. Besides giving religious instruction once in a day to the pupils, I have now no care of the school.

March 4. This evening our large, neat, new zayat was opened for public worship, and though Mr. Wade was scarcely able to leave his bed, he performed the interesting services.

The Karen Christians at first thought of hiring Burmans from Tavoy, to come and build their zayat, as they could finish it more handsomely; but they finally concluded it would be more pleasing to God, to have it built by Christians; and I doubt whether any building was ever erected with more prayer, or consecrated with feelings more acceptable to God.

10. Besides the assistants who accompanied Mr. Mason, eight from my present bible class, with Ko So, one of the deacons of the church, and two of the largest scholars from the day-school, have just been appointed as preachers and school-teachers for the distant villages, and will set out for their different stations soon. Our large Karen day-school having made fine proficiency under Miss Gardner's superintendence, has now been

dismissed for a season, that the school-house may be repaired, &c. &c. We have appointed two young Christians, who are well qualified, to teach the school during the rains, as the small-pox will prevent their going to Tavoy with us.

Summary of recent baptisms—Return to Tavoy.

12. This morning the Pgwos Karen and his wife, mentioned as removing to this place, January 15th, were baptized, with two others—making thirty-four at this station this year, besides nine in other places; who, with fifty-two baptized by Mr. Mason, and one by Mr. Judson, while on a visit here, make ninety-six, within the last three or four months.

This afternoon we assembled to commemorate the Savior's dying love, and took our seats in the midst of about three hundred dear Karen converts. One woman was prohibited from coming to the Lord's table on account of unkind treatment towards her sick husband, &c.; but every other member of the church is in good standing, and many of them delight our hearts by their growth in grace. It was a season long to be remembered—a little foretaste of the blessed "thousand years." In the evening, all the inhabitants of Mata, together with many from the surrounding villages, assembled to receive our parting counsel and bid us farewell, as we were to leave for Tavoy on the morrow. The large new zayat was nearly full, and the expression of sorrow for our departure, on every countenance, was deeply affecting to our hearts.

REV. MR. MALCOLM'S ADDRESS.

At a missionary meeting held in the Oliver-St. Baptist Meeting house, New York, on the evening of the 26th ult. an address in relation to his recent Missionary tour, prepared by Rev. Howard Malcolm, was read on his behalf by Rev. E. Galusha. The following is a portion of the Address. We welcome our Mr. Malcolm back, and hope that the result of his distant tour will be the correction of existing errors in the management of Missions, and a new impulse to the holy cause.

DEAR BRETHREN.—It is out of my power to speak in so large an assembly, for a sufficient length of time to be at all satisfactory. It has pleased God so far to restore my throat, as that I can preach in small places when necessary, though not without pain. The ability to converse is left to me, and the ability to write. In these modes, I shall endeavor to communicate to my brethren, and the public the facts, reasonings and opinions, collected during my late arduous agency. This has already been done in part, through the American Baptist Magazine, and voluminous communications of a more official nature, now on file in your Missionary Rooms. It is my intention to proceed to the preparation of a book, to contain not only the journal, but copious descriptions of the natural, religious and civil condition of Burmah; notices of the countries and stations visited; and distinct chapters on the present mode of conducting missions; on the measure of success which has attended the enterprise since its resumption in modern times; on new fields in and around Burmah; on the state and prospects of missionary efforts among the Chinese; and on the longevity of missionaries to the East. I shall assign to the Board of Missions such a portion of the profits of this book, as, if it shall meet with any considerable sale, will gradually repay the expenses of the journey and thus render my services entirely gratuitous. This work will require for its preparation and the execution of its engravings six or eight months, during which time I shall be obliged to decline in a great measure any considerable journeys.

The period of my absence was two years and six months. During this time I made nineteen voyages by sea (which consumed 464 days), fourteen voyages on rivers, and a land journey of 500 miles; besides smaller excursions by land and water. The whole distance travelled, including the actual courses at sea, is somewhat more than 53,000 miles. Until about a year ago, my health gradually sunk under continual inconveniences and exposures, not imagined by those who have travelled only in civilized countries. Since leaving Madras, my voyages have been made in vessels furnishing the common conveniences, and no interior excursions have been called for. From that period, therefore, my general health has continually improved, and is now better than for many years past.

I have visited thirty-one missionary stations, including all those of Burmah; viz: Maulmein, Amherst, Tavoy, Mergui, Rangoon, Ava, Kyauk-Pyoo, Akyab, Chittagong, Calcutta, Serampore, Chittore, Seebpor, Allipore, Madras, St. Thomas, Mount, Royapuram, Vepery, Royapetta, Myavaram, Cuddalore, Chillumbrum, Combarom, Tanjore, Trichinopoly, Singapore, Rangoon, Malacca, Canton, Macao, and the Cape of Good Hope. Some of these places are stations for different missionary bodies, so that in point of fact the number of stations visited is fifty-four. At these I became acquainted with eighty-seven ordained missionaries; Episcopal, Lutheran, Scotch-Presbyterian, Wesleyan, Independent, Congregational, and Baptists, besides assistants, school-teachers, and printers. At every place I carefully noted down the methods of management, and nature of results. The fullest freedom and confidence, so far as I could discover, marked all these communications; and furnished me with a very large mass of memoranda, which will, from day to day, come in use in the course of business at the Missionary Rooms. I also availed myself of every opportunity for attending meetings of Societies, Committees, Conferences, Anniversaries, Prayer meetings, preaching to heathen, catechising, distributing tracts, native worship, heathen ceremonies, and whatsoever else promised to furnish useful knowledge. At our own stations besides full and repeated conversations with each brother and sister, regular conferences were held, whenever practicable, and every subject of importance prayerfully discussed. An extensive correspondence has been commenced, embracing both the stations visited, and many others, which were beyond my reach. The whole number of letters written during my absence in 480.

The whole expense of this agency, direct and indirect, embracing voyages out and home; passages of missionaries whom in

some cases it was necessary to take with me, and of several native assistants, through whom I distributed tracts, and who preached the gospel wherever a pause was made; pay of copyists; purchase of curiosities for the Missionary Rooms, and my own salary for the whole time amounts to about \$4,500. Curiosities, idols, and personal expenses not charged to the Board, amounted to about \$1,000 more. At the meeting of the Board of Managers on the first Monday of this month, I presented a summary report and a resignation of my office, both which were accepted in the kindest manner.

The state of every missionary station in Burmah has been fully given in my printed Journal, so that on those points nothing need here be added.

I need not conceal the fact, that on leaving this country I was possessed with anxious doubts, of long standing, in regard to the modern mode of conducting missions, and discouragements as to the measure of apparent success. On both these subjects, therefore, I preserved a constant watchfulness. The result of the whole survey, and subsequent deliberations upon it, is that the present system of operations, in its essence correct, with many curable imperfections; and that the measure of success is abundantly equal to just expectations, considering the nature and extent of those imperfections, and the small energy with which the system, imperfect as it is, has been pursued. My judgment is now unwavering, and my heart at ease, in regard to the duty of prosecuting this work. My desire and zeal in forwarding it are increased a hundred-fold. I shall feel it my duty to use every effort to rouse the churches of this country to their duty on this momentous subject.

I rejoice in being able to testify, that, as a body the missionaries of our Board are devoted, humble, laborious, economical and well-qualified men, and that their wives come not a whit behind the best specimens of female piety in this country. I found among them no missionary palaces, no superfluity of servants, no unrighteous conformity to the world in modes of living. They however need your prayers in an especial manner. It is far more difficult for a missionary to advance in piety than for a Christian in these lands. They are already above the poor untutored converts round them and have none of those blessed meetings and other means which among us, rank foremost in our list of advantages. You need to pray also that our reinforcements may be of the right kind.

I am oppressed with the solemn conviction that as yet we have made but a mere beginning in our work. For all the Burmans we have but two missionaries fully competent to preach in the language! and for the Karens two more. There are several others more or less advanced. Were these perfect in the language we should still need several others. For the Siamese, amounting to millions, we have only one missionary and a printer. For the Chinese not one at home in the language and only two preparing. In and around Burmah, not including the Malay Peninsula, I have discovered that there are 77 distinct tribes and languages, and there are probably others. If we send to each of these languages but two men, we need at once one hundred and fifty four missionaries, and years must elapse before these could be at work. Ten more for Burmah, ten for Siam, ten for the Telugus, ten for the Chinese, make up a call at this moment for 194 new missionaries. What are we about brethren? Are we not doing the work of the Lord lazily? Are two to a tribe too many? Are ten for Siam, and ten for China too many? Are we doing "as we would that men should do unto us" in giving and doing at our present rate? Are our own aborigines to have no more efforts made in their behalf? Are our missions in Europe still to languish? O my brethren the fact that we do so little proves that we pray little. We should soon grow ashamed of our inconsistency if we were fervent in spirit and slothful in deed. May we not at last be found among those who knew their duty but did it not.

DEATH OF MISSIONARIES.—Almost every arrival, says the Baptist Magazine for May, within the last few months, has brought us tidings of sickness or death, at one or more of our missionary stations. We have now the melancholy duty of adding to the list of departed laborers, the names of Mr. Peyton Stewart, assistant teacher, at Edina, Liberia, who died in January last; and Mrs. Elizabeth P. Kellam, of the mission to the Creeks. Mrs. Kellam died Feb. 2, after an illness of about four months, at the station formerly occupied by Mr. Rollin. Her mind was peaceful and happy throughout her sickness; and in prospect of immediate dissolution, she was enabled to say, "I have no fear; Christ is with me."

CONVERSIONS FROM CATHOLICISM.—Elder J. M. Peck, the senior editor of the Western Pioneer, states that the conversions from the Roman Catholic faith are quite frequent. In one small district of country in Missouri, 50 such conversions occurred, more than one half of whom united with Baptist churches, and one of them is now a Baptist minister and home missionary; conversions from the Catholic religion are so frequent in the Baptist and Methodist churches, as to excite no surprise, and they are scarcely ever mentioned in distinction from other cases.—Relig. Herald.

SINGULAR AND DELIGHTFUL SPECTACLE.—In consequence of the election of Mr. Ellisworth to the office of Governor of Connecticut, the Christian traveller who stops in Hartford on a communion Sabbath in the first Congregational church, may have the satisfaction of seeing the Governor and Chief Justice of the State, (Williams,) serving in the humble office of Deacons, an office in which, we venture to say, they find more true satisfaction, than in the high and important post to which they have been called in civil life.—Philadelphia Observer.

The Springfield Journal, in noticing the appropriation by the Legislature of \$10,000, in consequence of the munificent offer of a like sum by an individual, to be placed at the disposition of the Board of Education, for promoting the important objects entrusted to the charge of the Board, gives the credit of this liberal donation to Edmund Dwight of Boston.

CHRISTIAN REFLECTOR.

WORCESTER, MAY 10, 1888.

THE LORD'S DAY.

"Remember the Sabbath day, to keep it holy. Six days shall thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gate: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day and hallowed it."

Over the present prevalent desecration of the Lord's day in town and country, in high places and in low places, by national Rulers and many in the nation at large, every Christian heart must mourn and every Christian eye must weep. If the Sabbath shall be blotted out in our country, its place will be filled with a day of moral darkness in every week, whose shades will spread themselves over all the seven. Christians are not liable to keep it too holy, and other men need no exhortation to prompt them to its pollution. We shall plead for its observance.

THE SEVENTH COMMANDMENT.

While we pity the libertine and loathe his practices and warn him of his inevitable overthrow, we shall treat the subject with a decorum due to the antagonist virtue.

OPPRESSION.

If the union of justice and benevolence constitutes the highest glory of the Deity, it is reasonable to infer that His delight will be in those children of men who are allied to Him in these qualities. That man cannot be an object of the Divine complacency, therefore, who is destitute of these qualities, but possesses in their room their antagonists, injustice and cruelty. It is on this account that the Holy Scriptures represent the Holy One of Israel as infinitely hostile to oppression, which is always the joint exercise of injustice and cruelty, though they may exist in higher or lower degrees of turpitude and expose the sinner to correspondent displeasure in the Divine mind. So, however various may be the manifestation of this compound act of violence, the feelings from which it springs are uniformly of the same nature, ever at war with the attributes and law of God and with the rights and the happiness of man. The unjust and cruel man is, therefore, always the enemy of his race and ought to be so regarded and treated. We do not mean that he or any other sinner ought by us to be regarded with feelings like his own, or treated as he deals with others; but that those whose rights are put in jeopardy by him ought to exercise an adequate vigilance to detect and expose the wrongs he may have enacted, and, if possible, to anticipate and guard against those he may meditate. Neither are we persuaded that redress of the wrongs done by him may not be rightfully sought, in accordance with the just and benevolent spirit and precepts of Christianity, by the employment of such means as are evidently ordained of God. To these there should be as strict adherence regarding the oppressor as any other delinquent under the divine government. His injustice should never make others unjust to him, neither should his cruelty be visited with cruelty by individuals or constituted public authorities. In the present number of the paper we have not room to give our views in detail on the many specific forms of oppression as it takes place between nations and between other communities, in the State and in the Church, and between individuals. Our purpose is, at this time, only to take a general notice of this great sin and place it among the transgressions of that "commandment" which "is exceeding broad."

OF SLAVERY

We can take no other notice now than to give it the preeminence to which its crimes entitle it above every other species of oppression. To this rank it seems ambitious to aspire, and we are not reluctant to admit its pretensions. To prevent mistake, we remark that the Abolition question, though designed to be agitated freely and discussed fully in our columns, is far from having been the sole occasion of the establishment of the Christian Reflector. Other great subjects demand equal attention. Yet it is proper to add that, since in "The Southern Watchman" Slavery has had one of its most able advocates having been conducted by one of the most gifted sons of the South, Christian propriety requires that some Northern Baptists attempt the exonerated of the Baptist Theology from the charge to which such a publication has exposed it before the world, of containing principles in any view approbatory of such an "abomination of desolation" as the system of American or any other slavery.

Dr. Brantley has thrown down the gauntlet, before the Baptist Denomination; and, instead of taking it up, some of our Northern Brethren have so forgotten the principles to which, as Baptist Christians, they stand "pledged," as to give their countenance to the part he has espoused by pouring copious censures on the conduct of those of us who have ventured to "open our mouths for the dumb and to plead in the cause of all such as are appointed to destruction." Much as we deprecate divisions in the Baptist ranks, if fidelity to Him who came "to proclaim liberty to captives," is to be surrendered and made the price of perpetuated union, then do we say before God and man, that price cannot be paid. Union with Christ is first and strongest in its claim, and this cannot be preserved by becoming forgetful of "those who are in bonds." "First pure, then peaceable." On this subject, however, as well as every other, we hope to maintain that candor and exercise that forbearance towards those who do not yet think with us, which "the spirit of Christ" dictates and enjoins. Of this duty we hope our correspondents will never lose sight. Let every man speak and write as becometh the oracles of God—speaking, or writing, the truth in love. If for so doing we shall be reviled, we shall not revile again—if persecuted, we shall suffer it, not forgetting that all men are our Brethren, since "God hath made of one blood all nations of men."

WAR.

Our voice shall be for peace; not, however, on the principles of mere worldly advantage, but first and mainly because Jesus our Lord is the Prince of Peace, and his teachings require it,

and his reign can never fully come, till wars and fightings, coming as they do from the lusts of hearts inimical to Christ, shall cease and be abhorred every where as more than barbarian—as unqualifiedly Anti-Christian. Few things will by and by appear more wonderful and strange than that any people, claiming to have become civilized, should glory in the slaughter of their fellow men. Some from whose eyes the scales of prejudice and pride have fallen, even now so regard the practice. The world will come to glory in the cross; not, however, as a standard of armies red with the life-blood of vanquished hosts, or madly and sacrilegiously bearing it to strike terror into the hearts of enemies, for all men shall be friends.

"Peace, with her Olives crowned, shall stretch
Her wings from shore to shore;
No trump shall rouse the rage of war,
Nor murderous cannon roar."
"Lord, for those days we wait!"

SABBATH SCHOOLS, &c.

Although it has been said, and in relation to some in the denomination, probably, with too much truth, that Baptists have been neglectful of the religious education of children, we are not aware that the charge is well founded against them as a body. The warm interest they have taken in Sabbath Schools from their beginning in this country has already convinced many that they had been too hastily and too generally accused of delinquency in this duty. In this commonwealth their progress in this good work has been much accelerated since their establishment of the Depository in Boston. Improvements may, undoubtedly, however, yet be made in regard to the management of the schools, the matter and mode of instruction, the books, &c. It is well that the schools have extended their bright circumference, and now take in all ages; but there remains something to be done to retain the scholars longer connected with Sabbath School instruction. The system may yet be imperfect touching the order or arrangement of subjects and the character of books, suiting the various ages and degrees of improvement in the members.

RELIGION IN ALL SCHOOLS.

The duty of imparting religious instruction to children and youth collaterally with secular literature, we are persuaded, has been unwisely, not to say criminally, neglected in New England for the last half century. We say unwisely, because, while the study of religious subjects tends as powerfully, at least, to induce and establish habits of accurate and vigorous thought as that of any other, and therefore, in a merely intellectual aspect, nothing is lost by devoting a portion of the student's time to it, but something is gained on the score of variety, it is too late to deny that, in order to the production of symmetry, strength and beauty, in both body and mind, every member, every faculty requires appropriate care, cultivation, and exercise. We may be permitted to ask, if the religious have not, towards the rising generation, a solemn and long neglected duty to perform in the mode here suggested?

EDUCATION FOR THE MINISTRY.

That learning in a pious ministry is desirable, is at present doubted but by few. It has been a fault with some in times past to make learning equally important with piety! and this has been the occasion of a prejudice against learning among others. Some professed Christians seem still to hold this erroneous opinion, and others even appear content, if a minister is talented and learned, if he is a fine scholar and an eloquent orator, though he has never given evidence of being "born of the Spirit." No subject, perhaps, requires more thorough discussion than this, and it is hoped that early, serious, prayerful and deep attention will be given it by our correspondents.

BIBLE SOCIETY.

In every view, the Bible Society is worthy of our support. It is founded on the important principle of carrying the salvation of Jesus Christ to men, instead of waiting for the unbelieving to seek after it at a distance. The unregenerated heart is too much busied with sensual things and wedded to this world to go abroad after such a system of religious truth as the gospel. The Son of God was sent to men uncalled, and men treat his gospel as they did himself. The fact that infidels and Roman Catholics are loud in their denunciations of the Bible Society, is a good reason for its persevering efforts, as the resistance of the sinful heart to the doctrines of grace urges the faithful minister to cry aloud without sparing that, unless he repent, the sinner must perish, and as the antipathy of slaveholders to Abolition Societies prompts the friends of the slaves to redoubled exertion. Too much can scarcely be done to place the Bible under every human eye.

TRACTS.

The Tract cause is, perhaps, to be regarded as yet in its infancy, notwithstanding the many excellent tracts which have been published. We have had some reason to fear that this cause is liable to be committed to hands unequal to the work. Talent and piety are needed in a Tract Agent to bring up this noble enterprise to occupy in the estimation of the public its proper rank among the means of doing good. A tract on Tracts and their use seems to be called for.

SEAMEN. FOREIGNERS.

These are two classes of men who are treated by many very much alike, and, we think, with equal injustice, unless our own seamen have suffered, in times past, even greater, more shameful neglect than foreign immigrants. The scale of treatment is now turning, not, however, just as it ought to turn; for while seamen are beginning to receive some part of the attention due to them, foreigners are coming to be regarded too much as intruders. We have little to fear from their coming among us, if we are wise in our manner of receiving them and providing for them the means of intellectual and moral improvement, instead of attempting to crush them or to thrust them away. We hold, indeed, a curious, nay a bad position between "the Natives" of "our" country and foreigners coming to reside among us. We were once "strangers in Egypt."

TEMPERANCE.

"How can we be temperate, unless we drink some?" inquired, very pointedly, a large, fat, fresh-looking man, one evening in Church meeting, when the question of total abstinence was under discussion in our presence. The glow of satisfaction which moved over his broad countenance, as he uttered this unanswerable question, indicated that his ingenious and often quickened intellect had discovered a difficulty of which the slower minds of some cold-water men have, perhaps, not even yet made discovery. "There are difficulties in that subject"—is a saying which often secretly quiets the mind of an opposer of a cause. Let me suggest that, if keeping to moderate drinking of spirits or wine &c. is the only subject without difficulties, the moderate drinker is in no danger of becoming a drunkard.

POLITICS.

We believe that, in so far as men engage in the affairs of human government, either as electors, as rulers or as subjects of law, they ought to act under the guidance of christian principles and from the impulses of christian motives. Christians are, therefore, not to leave the affairs of government to be transacted by others from the idea that they have little or no interest in the ballot box or in legislation, but to engage in politics, not as organized partisans, but with a sincere desire to use their influence to bring all their fellow citizens to act politically as subjects of the government of God, holding themselves as strictly accountable to the judgment-seat of Jesus Christ for political as for any other actions. Some of the Rulers of this world would have the people think that God is not to be considered in the actions called political, and are not some American Christians more than half-permeated that is right? It is time, we think, to review this matter, and "whether we eat or drink or whatsoever we do, to do all to the glory of God."

DUELLING.

The wisdom of this world continues as self-confident as ever—at one time fiercely urging that "it is expedient one man should die for the nation" by the hand of savage violence, and anon, with a very calm and serious and even sanctimonious aspect, uttering, as from the seat of judgment, its disapprobation of such conduct. A mere speculatist might be amused in listening to the grave expression of dislike of Duelling from some of the wise ones of this nation—particularly, in hearing an old and unrepentant Duellist himself, who has grown grey with the identical crime adhering tenaciously to his character, now lugubriously saying—"No man can more heartily wish for that state of public opinion and society which would prevent the practice designed to be prevented by the will before the senate. No man," continued Mr. Clay, "can be happier than I shall be, if this practice could be forever suppressed, eradicated and discontinued. . . . In one section of the country, the only alternative offered a man, who had been injured or insulted, is whether he will live in ignominy and disgrace, or expose himself to the loss of life, in a personal encounter, and under this alternative, there are but few that feel able to refuse that exposure of human life." Here no appeal is made to any higher authority to rebuke the practice than public opinion. "Ignominy and disgrace!" if a man refuse to worship and serve public opinion, when that public opinion is wrong. We must think, after all, that a man has another alternative—that of rising above such public opinion and so coercing the respect of even duellists themselves, out of a proper regard to the will of God and his glory. Let the infidel laugh at this—we will not laugh in our turn, but keep the eye steadily fixed on the "broad commandment" of the ruler of rulers—"Thou shalt not kill," till the cowardly spirit of the duellist bow to the high and sovereign behest of his Judge and Lawgiver. "Yea, I say unto you, fear him," more than corrupt public opinion. Moreover, what is able to correct this wrong public opinion, but the word of God? It is not in the power of Congress to legislate it down, or from it into recitance on principles of "expediency." If Congress unanimously condemn the practice, the "high-minded" duellist will have a double triumph, when, in his "proud" spirit, he sets at naught both the law of God and the law of Congress. We say, correct public opinion on every subject where that opinion is wrong; but there is only one way to do it effectually on any subject, and that solitary way is in diffusing through the community the omnipotent truths treasured up in the great Magazine of Holy Writ. The history of all nations prove how utterly impotent is all human wisdom in correcting the vices which disturb the peace or threaten the overthrow of the body politic. "The world by wisdom knows not God" now any better than it did, when Rome stood up in her glory and boasted of her Virtue and her universal and stable government; at the very moment that she was ready to fall into ruins. The voice of all past ages conspires with that of the Bible saying—"Fear God and give glory to him!"—"Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the sons, lest ye perish from the way, when his wrath is kindled but a little. BLESSED ARE THEY THAT PUT THEIR TRUST IN HIM." We have only to add—Troja tuit—Sic transit gloria mundi. The best translation of these often repeated words is—Nations destroy themselves by the very means they devise to perpetuate their glory; for they "glory in their shame."

LITERATURE AND SCIENCE.

It is a christian duty that every man, according to his opportunities and means, cultivate his intellect and acquire literary and scientific information for the purpose of better serving God, as well as for his own good.

Agents are respectfully and urgently desired to send in the names of subscribers as soon as possible, and be prepared to forward the money immediately on the receipt of the second number.

TO CORRESPONDENTS.

The Sabbath School Report from L. although interesting, is too long. If the respected writer will re-write and condense it, we shall be happy to insert it.

Letter from Rev.

"May 2, 1838.

Dear Sir—I would immediately become a subscriber for your paper, but I have paid in advance for the Watchman for the current year, and I do not feel able to take and pay for both at once. This, I presume, is the case with most of our friends in this region. If you will commence your paper about the same time in the year with the Watchman, I will drop that and take yours next year, and, I presume, many others will do the same.

I was glad to see the thing proposed, for I have long been dissatisfied with the management of the Watchman.

I remain very respectfully yours in the gospel."

This letter from a long-known and highly esteemed, aged Brother suggests thoughts enough to fill a sheet. We shall however, take up but a single point, and say but little even about that, important as it is. "I do not," says our dear Brother, "feel able to pay for both at once. This, I presume, is the case with most of our friends in this region."

If we had entered on a money-getting enterprise, we would not say a word in reply to our Brother in these hard times. And as it is, we shall not presume to dictate to him, or others circumstantially like him. We only desire such to take home to their bosoms the fact, of which they have perhaps been un-informed, but of which we have ample proof, that there are hundreds of Brethren in Mass. who have no paper with which they are satisfied, or who have none at all, but anxiously desire one. Shall they wait six months longer. As it is not proposed to publish our second number for several weeks, the expense will be twofold only about six months to any, who take the two papers.

Let it be considered too that great and momentous subjects call aloud for the immediate attention of every friend of Christ and of his country, in regard to which correct, clear and full information ought to be possessed by every man.

Shall we, then, delay the beginning of this work for a half year? or shall we and our respected Brethren *alike* make some sacrifice for the general good?

We believe, there are friends enough to our enterprise in Mass. to place the paper at once above embarrassment by only paying for one copy each, if we can but reach them. Whether we shall or shall not be able to do so, will depend very much on the efforts of those whom we now address.

In passing, allow us to remark that our friends will, on a little reflection, believe it almost impossible to make a first number a specimen of what the paper will be.

We send out this number mainly for the purpose of showing our friends that they are not alone in their feelings and desires, and to solicit of them to make one simultaneous and spirited effort. If they will do this, the Christian Reflector will soon visit them again and continue to repeat its visits *once a week*. If every one should wait till he learns how many others have subscribed, our subscription list would be very short.

It is, however, begun and *hundreds* who are waiting for their paper, would suffer a heavy disappointment, if they should not receive it at a much earlier day than the first day of the next year.

Let our friends "do up" this work of obtaining subscribers, so as to send in the names at the time of the *Anniversaries* in Boston, which occur the last week in the present month, and they will receive our best acknowledgments, and we hope, "the blessing of many ready to perish."

From the Christian Watchman.

ANNIVERSARIES IN NEW YORK.

AM. AND FOREIGN BIBLE SOCIETY.

The annual meeting of the American and Foreign Bible Society for the transaction of business, occurred on Tuesday, the 24th ult. at 10 A. M. in the Meeting-house of the Oliver-street Baptist church, New York. The meeting was opened by prayer; after which the President, Spencer H. Cone, stated the business which was to come before the meeting. This was the choice of executive officers and a Board of Managers, and the consideration of the principle contained in the second article in the Constitution, by which the operations of the Society are limited to Foreign distribution. It will be recollected that at the meeting in Philadelphia last year, this principle was left unsettled and the Churches, Associations, Auxiliary Societies, and other religious bodies interested in the Bible cause, were requested to express their views on this point, and communicate them by their delegates or otherwise, for the instruction of this meeting.

A committee was appointed to nominate a list of officers for the ensuing year, consisting of nine brethren, Kendrick, Southwood, Howard, J. E. Welch, Allen, MacLay, Fuller, and Dawson. In their report they nominated the same list of officers which served last year, with the exception of a few changes in the Board of Managers, which were made necessary by death or removal from the city, and the addition of several new Vice Presidents. The report was accepted and the individuals chosen.

The committee on the second article of the Constitution, consisted of Johnson, Chapin, Knowles, Hume, Sommers, and Woods. In their report they stated, that after examining a large number of documents, and hearing the testimony of numerous individuals from all parts of the land, it appeared to be the wish of the denomination, that the Society should be entirely unrestricted; and consider their field for the dissemination of the Scriptures, as the world. Resolutions to this effect were reported by the committee, and adopted by a large majority. There seemed, however, to be less unanimity of views as to the propriety of commencing immediately the work of home distribution. Several plans were proposed, but none seemed to meet the wishes of the majority.

The further consideration of this subject was postponed till half past 8 A. M. on Thursday, when agreeably to the suggestion of the President, the business of the former day was re-enacted, to meet the views of some of the members, who considered the meeting on Tuesday unconstitutional, and the dates were altered accordingly. Agreeably to the suggestion of the President, a resolution was adopted, expressive of hearty co-operation in the objects of the General

Convention. In conformity with the report of the committee, the Society voted to hold its next annual meeting with the first church in Philadelphia. After some discussion on the question of home distribution, and the course proper to be adopted by the Society, the whole subject was postponed till 3 P. M. on Friday. The meeting of the Board of Managers was appointed for Saturday evening with addresses.

BAPTIST GENERAL TRACT SOCIETY.

This Society held its annual meeting on the evening of Tuesday, the 24th ult., in the Meeting-house in Oliver street. Dr. Chapin presided as chairman of the meeting. The report was then read by the Agent, covering a period of about fifteen months since the last annual meeting. Several resolutions were offered, supported by appropriate addresses. The remarks made by Prof. Sears, together with the facts related, showing the importance of Tract distribution in Germany, were highly interesting, and were listened to with attention and delight.

TRIENNIAL CONVENTION.

The Baptist General Convention held its ninth Triennial meeting, in the Meeting-house of the Oliver-street Church in New York, on Wednesday, April 25, at 10 A. M. The meeting being called to order by the President, prayer was offered by Mr. Babcock, when the credentials of the members were presented and read. The President read a communication from the Oliver-street Church, cordially inviting the Convention to meet with them, and welcoming the members to their houses and to their hearts. Spencer H. Cone was then re-elected President, and Howard Malcom and Rufus Babcock, Jr. Secretaries. A communication was then read from the American and Foreign Bible Society, expressive of sympathy and co-operation with the objects of the Convention. After which the usual committees were appointed, to report on the various subjects which were to be brought before the Convention. The day was chiefly spent in the transaction of the ordinary business, which usually engages the attention of this body.

In the evening, Rev. Baron Stow, of Boston, delivered a sermon from Acts xii 24: "But the word of God grew and multiplied." The discourse was well received, and listened to with deep attention. Its most prominent excellence was, adaptiveness to the occasion. A crisis has arrived in our missionary operations, and this effort was happily calculated to meet it. The preacher displayed his usual ability in setting forth his thoughts in a lively and striking manner. The sermon should be published and read, by every member of the Baptist denomination throughout the land. As it will probably be soon in the hands of our readers, it would be wrong to anticipate the advantage of a full perusal, by a feeble abstract. Would that it might be the means of reviving the apostolic spirit and manner. We truly and emphatically need the return of piety which shall possess a missionary type, the energy of vigorous faith, marked by heroic self-denial, and simple obedience, and defended by the indescribable and irresistible weapon of fervent prayer.

The business of the Convention was resumed on Thursday, and the reports of the various committees were heard. In the evening one of the Secretaries of the Board gave an abstract of the annual report, which was followed by short addresses. From this abstract, it appears that the number of missions under the direction of the Board of Managers, is twenty-three, stations sixty-nine, missionaries ninety-eight, native assistants seventy. Connected with the missions are thirty-eight churches, twenty of which have been constituted since the last meeting of the Convention. During the past year about five hundred have been added to these churches by baptism.

The state of the treasury as exhibited, shows an alarming decrease of funds. During the last year the excess of expenditures above receipts, was \$41,340 71. The report states that "their funds are exhausted." If not replenished immediately, they will be constrained to consult, not for the enlargement of the missions, but for the least disastrous method of their reduction. The inquiry must be, what presses must be stopped, what stations shall be abandoned, what missions shall be closed, what missionaries shall be called home; The God of Missions, the Great Head of the church, who laid down his life for his people, graciously interpose, give to all our associations and churches a larger measure of his Spirit, and constrain them by his love, to give even as they have received.

General Intelligence.

EMANCIPATION IN THE BRITISH POSSESSIONS.

The great experiment of the practicability of the abolition of Slavery, in communities where that system has for centuries formed an integral part of their domestic institutions, which is now in progress in the British Colonial dependencies, is one which is beginning to attract the attention of the civilized world. The gloomy forebodings of insurrection and devastation which the measure when first proposed excited in the breast of the planters, were widely felt in Europe and this country. The certainty of the misery and poverty which the elevation of nearly a million of slaves into free laborers, would bring upon the Sugar Islands, was assumed as beyond the possibility of a doubt. That these predictions had been falsified by experience, was confidently inferred by many, from the auspicious silence in which the experiment proceeded. Instead of the vague rumors which have at distant intervals reached us from interested sources, of the failure of the attempt we should have had detailed accounts from authentic sources of all the particulars of its ill success. In addition to the negative evidence of the silence of the enemies of the scheme, we have now direct testimonials of eye and ear witnesses of its prosperous progress and probably happy issue.

The work of Messrs. Thome & Kimball, who visited the Islands of Antigua, Barbadoes, and Jamaica in the course of last autumn, is full of matter of the deepest interest to every Christian and Philanthropist. The mass of testimony which they have collected and published, is perhaps, as great as was ever condensed within the same space. The volume contains the evidence of the government, of councilors, magistrates, clergy, proprietors, planters, managers and the negroes themselves, to the entire success of the experiment of IMMEDIATE EMANCIPATION in the Island of Antigua. The same evidence is given of the advantages, though partial, in comparison with those which followed the entire abolition of the system of unpaid labor, which have resulted from the apprenticeship

system. Where that system has, in any degree failed, it can be traced to the misconduct of the masters, in nearly, if not quite, every instance.

It is to be earnestly wished that this work, ("Emancipation in the West Indies,") may attract general attention. It can hardly fail to produce a deep and lasting impression upon the public mind.

The annexed letter from Governor Everett, on the subject of Messrs. Thome & Kimball's work, though not intended, when written, for publication, is appended by his Excellency's permission.

Boston, 26th April, 1838.

Dear Sir,—I have your favor of the 21st, accompanied with the volume containing the account of the tour of Messrs. Thome & Kimball in the West Indies, for which you will be pleased to accept my thanks. I have perused this highly interesting narrative with the greatest satisfaction. From the moment of the passage of the law, making provision for the immediate or prospective abolition of slavery in the British colonial possessions, I have looked with the deepest solicitude for tidings of its operation. The success of the measure, as it seemed to me, would afford a better hope than had before existed, that a like blessing might be enjoyed by those portions of the United States, where slavery prevails. The only ground, on which I had been accustomed to hear the continuance of slavery defended at the South, was that of necessity, and the impossibility of abolishing it, without producing consequences of the most disastrous character to both parties. The passage of a law providing for the emancipation of nearly a million of slaves in the British Colonies, seemed to afford full opportunity of bringing this momentous question to the decisive test of experience. If the result proved satisfactory, I have never doubted that it would seal the fate of slavery throughout the civilized world. As far as the observations of Messrs. Thome & Kimball extended, the result is of the most gratifying character. It appears to place beyond a doubt that the experiment of immediate emancipation, adopted by the colonial legislature of Antigua, has fully succeeded in that Island; and the plan of apprenticeship in other portions of the West Indies, as well as could have been expected from the obvious inherent vices of that measure. It has given me new views of the practicability of emancipation. It has been effected in Antigua, as appears from unquestionable authorities contained in the work of Messrs. Thome & Kimball, not merely without danger to the master, but without any sacrifice of his interest. I cannot but think that the information collected in the volume will have a powerful effect on public opinion, not only in the Northern States but in the slave-holding States.

I see repeated references in this volume to the mission of Messrs. Sturge & Harvey. I am not aware that any publication has been made by those gentlemen. If the fact is otherwise, and you have the volume in your possession, you would greatly oblige me by the loan of it a few days.

I am, Dear Sir, with much regard,
Your friend and servant,
EDWARD EVERETT.

EDMUND QUINCY, Esq.

ANNEXATION OF TEXAS.—On Tuesday April, 23, the Senate took up the following preamble and resolution, moved by Mr. Preston on the 4th of January, viz:

Whereas the just and true boundary of the United States, under the treaty of Louisiana, extended to the southwest to the Rio del Norte, which river continued to be the true boundary line until the territory west of the Sabine was surrendered to Spain by the treaty of 1810: And whereas such surrender of a portion of the territory of the United States is of evil precedent, and questionable constitutionality: And whereas many weighty considerations of policy make it expedient to re-establish the said true boundary, and to annex to the United States the territory occupied by the State of Texas, with the consent of the said State:

BE IT THEREFORE RESOLVED, That, with the consent of the said State previously had, and whenever it can be effected consistently with the public faith and treaty stipulations of the United States, it is desirable and expedient to re-annex the said territory to the United States.

If we had room for such curiosities, we should be glad to furnish our readers with a short extract from his singular speech, to show the tortuosities, inconsistencies, contradictions, and other analogous characteristics of this pro-slavery anti-slavery—no-slavery and all-slavery Senator.

If carried conviction to his hearers, that conviction must have been that the speaker knew little and cared less what he uttered. Mr. WEBSTER WAS ABSENT, but Mr. DAVIS was there. We shall hear more on this important matter soon. Awakening and arising at an early hour, is a duty of the people in days like the present.

TEXAS.—By the last accounts from Texas, we learn that at a meeting of the Congress it was RESOLVED, Unanimously, That the President be requested have the Petition of annexation to the United States immediately withdrawn.

"Official Letter," from Washington, March 22, and signed by six of our TWELVE Representatives in Congress exposing the facts relative to the Congressional Gag-law, but we may commend it to our readers, who will find it in political papers.

We extract only these few words, "THE HOPE AND THE POWER OF REDRESS REMAIN WITH THE PEOPLE."

Adams, Reed, Lincoln, Cushing, W. B. Calhoun, Fletcher, Phillips, Grennell, and Hastings, are the signers.

Briggs, Borden, and Parmenter, were absent.

Extensive territories on the eastern coast of Africa were offered for sale to Queen Elizabeth, by some Portuguese merchants, who warranted them to abound in gold, and to belong to nobody—but the natives!

STEAMBOAT MURDER.—The Steamboat, Mo-selle, Capt. Perrin, on her passage from Cincinnati to St. Louis, April 25, was destroyed by the bursting of her boilers, and probably more than TWO HUNDRED passengers killed by the explosion, or drowned, as the wreck sunk in a few minutes. The capt. was among the number killed.

The accident unquestionably occurred through sheer imprudence and carelessness. The captain of the boat was desirous of showing off her great speed as she passed the city, and to overtake and pass another boat which had left the wharf for Louisville a short time before him. Dearly has he paid for his silly ambition. It is to be hoped that the owners of the boat will be held responsible for the pecuniary damages sustained through his agency. For the loss of life account must be rendered hereafter.

GREAT FIRE AT CHARLESTON, S. C.

On Friday evening, April 23, a fire broke out in a Paint store in King-st. which destroyed a large portion of the business part of the city, including most of the public buildings. About one eighth part of the whole area of the city was burnt over, though it is said more than one quarter of the buildings and property were included in that space. About 1000 buildings were burnt, and it is estimated that the loss of property will not be less than \$3,000,000.

NOTICE.

The members of the Board of Managers for the publication of the CHRISTIAN REFLECTOR are hereby notified that there will be a meeting of the Board at the American Temperance House, on Thursday, 24th inst. at 10 o'clock. A. M. A punctual and full attendance is desirable, as there are vacancies in the Board to be filled, and other important business which will require their action.

JOEL MARBLE, Sec'y.

Worcester, 10th May, 1838.

MARRIED.

In this town, April 27, Mr. Joseph Lyon of Holden, to Miss Mary S. Lamb of Worcester.

In Warren, April 17, Mr. William Lincoln to Miss Elizabeth B., daughter of Capt. Shepherd Ellis.

In Shrewsbury, Mr. Joseph C. Mason to Miss Nancy Flint.

DIED.

In this town, May 2, Mrs. A. Shepard, 61.—Mr. Jonathan Gleason, 71.—Helen Maria, daughter of Mr. Warren Lunt, 2 years.—3, Mr. John Knowlton, 51.—Lucy Ann, daughter of Mr. Carl Wilson, 6 years.—6, Mrs. Ruth Dickinson 71.—7, Mrs. Lucy Bingham, 69.—In Fitchburg, May 2, after a distressing illness of ten days, Mr. Augustus H. Seale, aged 37. Mr. Seale was a worthy and influential member and the clerk of the Baptist Church in F. He was also the superintendent of the Sabbath School. His death will be severely felt by the family circle, where it is most afflictive. The Board of Managers of this paper, of which he was a member, have suffered a heavy loss; and it is with sentiments of sincere grief we are called upon to record this mournful event in our first number. We tender to the bereaved family and Church and Sabbath School our fraternal sympathies.

Died in Brookfield on Thursday the 23d ult. Mr. J. W. Grosvenor, aged 32. For several years Mr. G. had exhibited a decided tendency to the consumption of the various enterprises of Christian philanthropy, and in his will he has remembered the Bible, Tract and Anti-Slavery Societies.

In Barre, May 6, Mr. C. C. P. Thompson late editor of the Barre Gazette, and son of the Rev. Mr. Thompson, of that place.

In Spencer, April 30, Mrs. Abigail, wife of Mr. Augustus Rider, 51. Mrs. Nancy Prouty, widow of the late Ebenezer Prouty, 52.

Killed by the explosion of the Moselle, Mr. Calvin R. Stone of Shrewsbury, well known to the business community of the county, by whom his loss will be severely felt. In Sutton, Mr. Samuel A. Heath, 31.

In Newburyport, Rev. Alonzo Phillips, aged 42, formerly of Princeton, Mass.

CHAIRS, SETTEES, &c.

The subscriber, (successor to A. Wait,) has taken the rooms recently occupied by said Wait, in PAINE'S BUILDINGS, 2 doors north of Brinley Row, Main street, where he will keep on hand or manufacture to order the various kinds of CHAIRS, raised and Scroll seat and Cradle SETTEES, &c.

Manufacturing shop near the Rail Road, a few rods East of the Passenger Depot. Entrance for terms from Mechanic street.

JOEL MARBLE.

Worcester, 10th May, 1838.

BOOK AND JOB PRINTING.

HENRY J. HOWLAND, No. 5, Goddard St. Row, Worcester, is prepared to print, in the newest manner, at short notice, and on the most favorable terms, Books, Sermons, Orations, Reports, Catalogues, and other Pamphlets, Circulars, Visiting Cards, Business Cards, Shop Bills, Handbills, large and small, Labels of every description, Stage Bills, Way Bills, Hat Tips, Blanks of all kinds, such as Deeds, Receipts, Notes, Tax Bills, Pew Deeds, &c. &c. Persons wishing work done, are invited to call and look at his book of specimens.

BOOKS PUBLISHED BY

DORR, HOWLAND & CO. WORCESTER, MASS.

Bible in Miniature, with 25 engravings, Cunningham's Spelling Book, by J. C. Pond's Columbian Class Book, by A. T. Love, Easy Lessons for Infant Classes in Sabbath Schools, by the author of the Infant School Manual, 3d edition. Goodwin's Town Officer, 4th edition, edited by B. F. Thomas, Esq. Infant School Manual, by Mrs. Howland, 8th edition.

My opinion has been requested respecting the "INFANT SCHOOL MANUAL," which is a very cheerfully given, because it is a work of great merit. The fact that it has passed the sixth edition is the strongest recommendation its author need desire concerning its desirability.

Philadelphia, 10 mo. 22, 1834. J. ROBERTS VAUX.

Lessons for Infant Sabbath Schools, by Henry J. Howland, 8th edition. Price reduced. New England Sheriff, by I. Goodwin, Pond's Murray's Grammar, 12mo.

Pond's Murray's Grammar, 12mo. 30 cuts, From the Preceptors of Leicester Academy. Having for the last year or more used Pond's Murray's Grammar, with the opportunity of comparing it with most of the others in common use, we unhesitatingly give it the preference to such, and recommend it as a admirably adapted to facilitate both the beginner and the more advanced pupil, in acquiring the principles of the English language. L. WRIGHT, J. L. PARTRIDGE, LUTHER HAVEN.

Leicester Academy, Nov. 7, 1835. From Rev. David Austin, Principal of Monson Academy, Jan. 23, 1836.

Pond's Murray's Grammar has been used for some time as a text book in Monson Academy. I am fully impressed with its excellence. It contains every thing which is necessary for beginners to know, in relation to the rudiments of the English language, methodically and perspicuously expressed. I can commend it with the utmost confidence to school committees and teachers.

Pope's Essay, 12mo. bound. Questions on the Acts, for Sabbath Schools, by J. Longley: with a Map illustrating the Travels of the Apostles. Rewards of Merit, new steel plate, 6 on a sheet. Rewards of Merit, copperplate, 15 on a sheet. Rewards of Merit, wood cuts, hymns on the back, 18 on a sheet.

Second Class Book, by A. T. Love. From Rev. Leonard Woods, D. D. Andover, Mass. An examination of your Second Class Book has fully satisfied me that, in regard both to subjects and authors, the selection is made with judgment and taste. The book is, in my opinion, suited in an eminent degree, to aid the youth in our schools and academies in acquiring the art of reading, and at the same time to give them much pleasing and valuable information. L. WOODS, School Register, by Rev. Jonathan Going, D. D.

At a meeting of the Board of Overseers of the Centre School District, Worcester, Aug. 2, 1835: It was voted unanimously, that the School Register prepared by Rev. Mr. Going, at the request of said District, having been in use several years in the schools of this District, is found to be of great utility in securing the attention of teachers and pupils, and rendering the examinations more pleasant and satisfactory. It is therefore recommended to general use.

By order of the Board, A. D. FOSTER, Sec'y. Sabbath School Register and Class Book, by Rev. Dr. Going, improved edition.

From Rev. Artemus Bullard. I should rejoice to see it introduced into all our Sabbath Schools, as besides promoting their general interest it will enable the teachers, with very little trouble, to keep a continued history of the schools, and furnish the superintendents with all the items necessary to be embodied in their annual reports.

The Child's Hymn Book. Wilbur's Astronomy, 8 copperplates.

In addition to the above, they have constantly for sale a general assortment of School, Theological and Miscellaneous BOOKS, which they offer on the most favorable terms, by the quantity or single.

Also, a great variety of Books for Sabbath School Libraries, Question Books, &c.

POETRY.

From "Slavery in America," an English Periodical.
THE SLAVE.

The dew of midnight gath'ring on his brow,
And still he kneels in prayer. The bitter thought
Of all he had endured, must still endure;
The days—the years of unremitted toil,
The coarse and scanty fare, the tattered garb,
The taunt, the bitter curse, the bloody scourge—
All these and worse, far worse the sufferer knew.
They had withheld the bread of life,
Had crushed his spirit, bound his soul in chains,
And borne him to the earth. But these were wrongs,
Scarce felt—scarce heeded, while his infant boy
And the fond mother welcomed him with smiles,
When his hard task of day was o'er. But they—
Where were they? Sold! as beasts of burden sold!
That very morn'g, he saw them chained and driven
To a far distant clime. Marvel ye then,
That he should turn from earth and ask of Heaven,
Power to endure such weight of bitter wrong?
For nature, unobscured, demanded blood,
While thus he lifts his head in fervent prayer,
A light from Heaven dispels the vengeful gloom—
He bows his toil-worn form to earth, and cries—
"Vengeance is thine, thou wilt repay, O God!"

SLAVERY.

ANOTHER VOICE FROM ENGLAND.

The following Letter is placed on our fourth page, not because we deem it unimportant, but because by its interesting character it will tend to redeem the last page of a newspaper from the common reproach of having nothing interesting. We intend to add into our columns, which are the property of our subscribers, no article merely to fill out our paper.

The manner in which a former similar communication from our English brethren was treated on its reception here, is not yet forgotten by us or by them. It is humiliating to remember it. A letter was, however, subsequently sent in reply, signed by more than one hundred and eighty Baptist ministers, reciprocating in the kindest manner the sentiments enunciated by the English brethren. As this letter is more general in its address, being sent to the churches as well as the ministers, it is to be expected that it will meet a more favorable reception, and call forth a more general response.

To the Ministers and members of Baptist Churches in the United States, the Baptist Union of Great Britain sendeth Christian salutation.

DEAR BRETHREN,—In your profession of the faith of Christ,—in your solemn pledges of devotedness to his service, in your dependence on the operations of his Spirit,—and finally in your practical vindication of Christian baptism from the misapplication and conception to which it has been subjected, we feel that a basis is laid for fellowship between us more sacred and enduring than the interests of this transitory world can originate.

We have often glorified God for the special tokens of his favor which have rested on you; we have heard with grateful joy of your zealous and increasing efforts to promote his kingdom in the world; and we have experienced the kindlings of holy emulation and desire, while we have exclaimed, "Hast thou not a blessing for us, even for us also, O Lord, our God?" Thus, dear brethren, admiration, not envy, thankfulness on your account, not suspicion concerning you, has dwelt in our minds, and it was far from our expectation that there should devolve on us the duty of remonstrance and entreaty on account of any blot on your Christian character.

To fulfil that unwelcome duty is our design in this communication. Receive it, brethren, from those who profess toward you the sincerest friendship,—a friendship that may not suffer sin to rest upon your souls.

We have not been ignorant that Slavery existed in the States, entailed, we are ashamed and humbled to acknowledge, by British influence, authority, and example. But we had until of late no conception of the extent to which multitudes of professing Christians in your land, by indifference, by connivance, by apology, or by actual participation, are implicated in it.

The complete portrait of slavery would be odious and revolting to the last degree, and though we do not accuse or suspect every proprietor of perpetrating all the wrongs to which the system leads, we are compelled to entertain the suspicion that these wrongs are perpetrated to a fearful amount, even where professing Christian owners are directly responsible.

The slaves are regarded as the property of their masters. Their labor is no more available for their own benefit, than is that of the beasts of the field for theirs. By the law they are reckoned as cattle. By some proprietors, thousands are reared, and bought and sold with an entire disregard of every thing that raises man above the brute. Their conjugal rights are exposed to melancholy violation, and all their tender affections to reckless outrage. And, worst of all, "their claim to feed upon immortal truth," to persevere for themselves the inspired word of God, is, in the majority of the slave states resisted and trampled upon, by an enactment which prohibits their learning to read, and thus dooms them to the scantiest and most precarious supply of that knowledge which their immortal welfare demands, and which God has freely given for the benefit of the world.

Such a system, brethren, must be fruitful of oppression, injustice and crime; and yet among yourselves, your churches, your deacons, your pastors, your synods, your agents, advocates, abettors,—and unabashed by the symbols of incarnate and redeeming love, it obtrudes itself even at the table of our dying Lord.

Brethren, are these things so? Would to God we could doubt their reality! But that relief is denied us. Some of our provincial assemblies have attempted, alas! with what infatuation and dishonor, to shield and extenuate the crime.

Oh, brethren, how long shall this wickedness defile you? How long shall the cause of our common Christianity be dishonored and injured by a vain attempt to place under its sanction a flagrant violation of the rights of man and the laws of God?

Shall we be told that the question of slavery is political, and therefore not cognizable before a Christian tribunal? We reply that, with what political considerations soever it may be complicated it is, as actually existing among you essentially a moral ques-

tion, and that if Slavery were purified from all that is unrighteous and anti-Christian, its most strenuous and political defenders would abandon it. Moreover, we beseech you, brethren, not to suffer imaginary civil benefits to array themselves in hostility to paramount moral obligations.

Is it maintained that emancipation is encompassed with difficulties? Allowing their existence, we nevertheless believe that they may be greatly magnified by a worldly, selfish, distrustful spirit. Difficulties in a righteous cause are but the tests of principle, and passive resistance against sin even unto blood, is binding on every Christian. Bear with us, dear brethren, while in faithful affection we suggest what appears to us to be your duty.

At whatever cost listen to the cries of the oppressed, and vindicate their cause, already too long neglected; yield to the dictates of genuine philanthropy; demand full scope for the word of God among your negro population; seek the immediate repeal of the law which forbids slaves to read the tidings of salvation, and meanwhile let the iniquitous enactment be promptly disregarded; let the work of redemption by Christ exert, without restraint its equalizing, uniting influence within the precincts of the Lord's house,—there let the distinction between bond and free melt away and disappear. Let the pulpit solemnly utter the denunciations of the Almighty against those who build their houses by unrighteousness and their chambers by wrong, who use the service of their fellow men without wages, and pay them not for their work. Let the slaveholder who may be found in your solemn assemblies hasten to proclaim liberty to his captives, or let his profession be distrusted, and his conscience be appealed to by the terrors of the Lord. Let your influence upon the local governments of those States which sanction slavery, be sacredly devoted to the cause of justice and freedom. Endeavour to enlighten the minds of your fellow-citizens, that they may discountenance and forbid the sanction which Congress bestows on the iniquitous system. These things, brethren, are clearly and solemnly your duty. Arise, therefore, and gird yourselves for the work. You are summoned to the honorable service of Him who stands pledged to deliver the needy when he crieth and to break in pieces the rod of the oppressor. Imbuing his benevolent spirit and fulfilling his righteous commands, you may surely confide in his protection and await his blessing.

Some amongst you, brethren, are entitled to our warmest affection, and to our unreserved confidence, for you have enrolled your names in favor of prompt emancipation. May the band of philanthropists to which you have joined yourselves, be strengthened by daily accessions of the generous, the just, and the wise, till its moral influence, guided and impelled by the Almighty hand, shall bear down all opposition.

The man enslaved in your land attracts to himself the sympathy of benevolent minds. His efforts to regain freedom gain the approval of the just, while the generous will aid them, and all exult in their success. To the slave, and the colored partaker of his milder wrongs, we owe the expression of our sympathy. We tell the bondmen of America to be of good courage, to trust a righteous God, for that the day of their redemption draweth nigh. Whether their oppressors forward their emancipation, or resist it, they have an Almighty vindicator of their rights, who will utterly destroy a system which reckons an immortal being (even though a freedman of the Lord) amongst goods and chattels. The cries of uncompensated toil have entered into the ears of the Lord God of Sabbath, nor will they be heard in vain.

If, as we cheerfully believe, thousands and tens of thousands of our brethren in the United States long for the immediate and entire liberation of the enslaved, let them regard with encouragement the numerical power of the professing church of Christ in their land,—a power that while it may animate to the most strenuous exertions, should create a most solemn sense of responsibility, lest the perpetuity of slavery should be chargeable on the disciples of Christ. But above all let the church's moral power be consecrated to this noble and godlike service and slavery shall speedily expire, smitten as with terror from the presence of the Lord.

Signed on behalf of the Baptist Union of Great Britain and Ireland.
J. W. HINTON, Chairman.
W. H. MURCH, D. D.
JOSEPH BELCHER,
EDWARD STANLEY,
London, Jan. 19, 1838.

From the Franklin Gazette and Mercury.
At a regular meeting of the Franklin Association, it was unanimously resolved, that the following declaration of sentiment on the subject of Slavery, be presented to every Minister in the County of Franklin, Mass. without distinction of denomination, for signature and publication.

T. PACKARD, Jr. Scribe of Asso.
Ashfield, Feb. 14, 1838.

DECLARATION.

We the undersigned, (Ministers in Franklin Co. Mass.) hereby express our deliberate conviction, that the system of SLAVERY, as it exists in the United States, being unjust to men and offensive to God, is sinful—that it ought to be abolished with the least possible delay—and that all lawful and proper measures should be employed for its removal.

John Alden, Jr. David Goddard,
Merit P. Alderman, Roger C. Hatch,
Tristram Aldrich, Samuel Heath,
Joseph Anderson, Urbane Hitchcock,
Erastus Andrews, Benjamin Holmes,
Stephen T. Allen, Solomon B. Ingram,
Burr Baldwin, Henry Jones,
Charles E. Barnes, Amherst Lamb,
Pomroy Belden, Horatio J. Lombard,
Salmon Bennet, Thomas Marshall,
Jonathan D. Bridge, Moses Miller,
Amariah Chandler, Theophilus Packard, Jr.
Benjamin F. Clarke, Theophilus Packard, Jr.
Erastus Curtis, John Parkman,
Martyn Cushman, Jesse M. Purrington,
Edward Davenport, Reuben Ransom,
W. H. Dalrymple, William M. Richards,
Gordon Dorrance, W. H. Rice,
Lysander Fay, William Riddle.

Horatio Flagg,
Joseph Field,
Perrin B. Fisk,
John Ferguson,
Bancroft Fowler,
D. H. Grant,

* About sixty Ministers in the County.

Timothy F. Rogers,
Silas Shores,
William S. Stearns,
Tyler Thacher,
Melancthon G. Wheeler,
Samuel Willard.

CHILD'S DEPARTMENT.



The following little story of an Indian child is inserted for the special reading of the dear young children in the families of our patrons. It will be a pleasure to us, every week to place something in the Child's department adapted to the capacity and taste of the younger classes of youthful readers. As they read, let them look meekly up to the kind SAVIOUR and pray Him to lay His hands on their heads and bless them. They are encouraged to do so by the word of Jesus,—“Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of heaven.”

This story was written one hundred years ago, by Rev. Experience Mayhew, then a preacher to the Indians in Martha's Vineyard.

ELIZABETH PATTONMAN,

Who died at Tibbury, in the year 1710, aged 17 years.

ELIZABETH was the daughter of Josiah Pattonman and Ruth his wife, both professors of religion, and, as I have been informed, diligent instructors of their children in the principles and duties of Christianity.

When this daughter of theirs was about eleven years of age, they put her to live in an English family in the town in which they themselves resided; and she behaved herself very orderly and well while she tarried there, being willing to learn to read, and receive such other instructions as those she lived with thought themselves obliged to give her; but the death of her pious mistress about a year after her first coming to that house, occasioned her returning to her father's house again, though her master would not otherwise have parted with her, not having observed any thing in her deportment which he disliked.

After her return to her father and mother, she continued to behave herself well, being very obedient to them. She was very diligent in her business, minded her book, and was willing to go to meeting as often as she could.

She appeared also careful to abstain from sin, and her parents observed that she prayed in secret places; and once when they had been abroad, and did not return till after she had done looking for them, they, when they came to the door, heard her praying with the children, which they had left in her care and charge.

As she took heed that she sinned not, but lived very blamelessly, so she was a very serious repressor of sin in others, especially those of the family in which she lived; inasmuch that her father assured me, that all who belonged to the house stood in awe of her, even her parents as well as others, she having the courage to let them know, that she was grieved at such bad conduct as she saw in them, or otherwise knew that they were guilty of; and yet had the prudence to manage her reproofs so inoffensively, as not to give them any occasion to be offended with her.

Growing unhealthy some years before she died, as her bodily weakness grew upon her, her spiritual strength seemed to increase more and more; she therefore discoursed more freely about the concerns of her soul and another world, than she had formerly done; and she told her relations, that the great seriousness which she observed in her mistress with whom she lived, and her earnestness in prosecuting the work of religion wherein she was engaged, was that which first put her upon a deep and serious consideration of her own state and ways. She said, that she then thought, that if she would obtain eternal life, she must work out her own salvation with fear and trembling, as she saw her mistress did, and indeed which all about her could not but observe.

One instance of this girl's following the example herein set her, shall be particularly mentioned.

One morning her father going out of his house before it was quite light, and walking towards a spring not far off, from which the family used to bring water, he thought he heard near that place the voice of his daughter, who went out some time before him; and going a little further that way, he found that he was not mistaken; for he then plainly heard her speaking, and calling on God for his mercy to be extended to her. She then humbly confessed to him the sins of her nature and life, and earnestly entreated him, for the merit's sake of his son Jesus Christ, to pardon and blot out all her transgressions, and to renew and sanctify her heart; saying to him, that if he would graciously please so to do, she would be then willing to leave this world, and all her enjoyments in it, that she might go to him, and be happy in his presence forever.

On the same day wherein her father heard her thus praying to God, she became more violently ill, and remained so till she died. Being now much worse than she had hitherto been, she expressed her apprehensions that she should not recover of the sickness with which she was visited, and her willingness to submit to the will of God; also her earnest desire of being reconciled to him, and her hopes of eternal salvation through

Jesus Christ, her only Saviour. She also now called earnestly on God for the manifestation of his favour to her soul, and gave many good exhortations to all her relations. Some days before she died, she earnestly desired her father to commit to writing, for the benefit of her relations, some things which she then uttered; which her father doing not long after, he since presented me with a copy of the same: which having now before me, I shall here insert the substance of it, which is as follows.

I know assuredly, said she, that such is the condition of mankind, that there is no rest for them any where in this world; I choose therefore to go to my father, rather than tarry any longer in it.

Then praying, she said, Therefore now O my heavenly Father, if thou pleaseest so to do, prepare my soul to be saved by thee in the place of heavenly rest, which thou hast prepared for thy people; and then I know I shall certainly have everlasting joy in thy salvation. If, therefore, O God, thou takest me away, take away likewise my sinfulness from me. And O that thou, O God, wouldst deal thus mercifully with all my friends and brethren.

Having prayed, she thus spoke to her relations: And you, my brethren and friends, I desire that you would not be over much grieved at my death, but instead thereof turn to, and call on God, and then we shall see one another again in heaven.

Lastly, said she, I speak to you, my father. I find in my heart, my father, something that is a matter of very great consequence to you; it greatly concerns you, that turning to God, you call constantly upon him as long as you live, which if you do, your God will show a great favor to you, or will greatly bless you, and you shall have great joy, or comfort; but if you do not, you will be wretched and miserable for ever.

You ought to consider how exceedingly dreadful their pain and torment will be, who go to hell, or to the place of wicked spirits. I see that you abstain from drunkenness.

Entreat you, my father, in the name of our merciful King in heaven, that you would write these words for the use of my brethren and friends, that so they may duly consider their own souls.

MISCELLANY.

From Rev. H. Malcom's Journal.

IDOLATRY SUPPORTED BY THE BRITISH GOVERNMENT.

The countenance and support given by Government to the prevailing forms of religion, is a weighty subject, and calls for the solemn consideration of British Christians. I cannot but sympathize deeply with the missionaries, in the trials and obstructions they meet on this account. They have little doubt but that the pernicious influence of the brahmins would wither, and their system lose its power, if Government did not render its aid, both by open countenance and direct taxation.

An extreme fear of creating political disturbances, if efforts were made to convert the natives to Christianity, seems to have possessed the Company's Government from the beginning. Hence the refusal, at first, to allow missionary effort. Hence Chamberlain, though in the service of her royal highness, the Begum, was deemed pestilent for preaching at a fair, and her majesty was reluctantly obliged to send him down to Calcutta. Happily, the little band that found a refuge under the Danish flag at Serampore, lived to prove practically, that such fears are groundless.

But though the Government now permits and protects missionary effort, it has not wholly lost its early fears; and these, together with a desire to be strictly neutral, lead to measures directly favorable to idolatry. It levies and collects the revenues for supporting brahmins and temples, as the former rulers did, thus virtually making idolatry and Mahometanism the established religions of the country! The annual allowance from the public treasury, for the support of the temple of Juggernaut, is 56,000 rupees, [about \$26,000], and many other temples have allowances equally liberal. C. Buller, in his letter to the Court of Directors, on this subject, says, "Large pensions in land and money, are allowed by our Government, in all parts of the country, for keeping up the religious institutions both of Hindoos and Mahometans." Lord Wm. Bentinck, Governor General of India, under date of August, 1835, speaking of the tax laid on pilgrims, which yields the Company a handsome revenue, says, "As long as we maintain, most properly in my opinion, the different establishments belonging to the Mahometan and Hindoo religions we need not much scruple about the tax in question."

In the district of Tinnevely, an examination on this subject was made by Mr. T., who found 2,783 temples, and 9,799 petty kovils, of male and female deities, and some inferior religious stations; making a total of 14,851 places of idolatrous worship. The total charge of these, on the Government, amounts to thirty thousand pounds sterling, [about \$135,000], per annum.

Beside this regular support, there are numerous other modes in which the national systems are countenanced. Mr. Rhenius has stated, that, in 1831, Government contributed forty thousand rupees toward the performance of a certain ceremony in the temple at Tinnevely, and to repair the idol's car. At the principal festivals guns are fired by national ships, and by the company's troops, and the military bands of music are loaned to grace the occasions. Thus Christian soldiers are compelled to do honor to the false prophet and to dumb idols. Various temples and gateways have been built or repaired by Government. Vast sums have been spent on colleges and schools, for the inculcation of heathen and Mahometan doctrines and customs. By these same laws and customs British judges and magistrates regulate their decisions, instead of the pure and equitable laws of their own land, and of the Christian scriptures. When the cars of certain gods are to be drawn in public procession, there has been, for some years back in various places, a deficiency of people. In such cases the officers of Government send out magistrates, and constables or peons, who, with whips and ratans, beat the wretched people, and force them to quit their work and drag at the ropes.

Until lately, the appointment of native

Christians to any office, however low, was wholly prohibited. That prohibition is now removed; but as the local officers are not bound to employ them, and the general feeling is against it, they are still excluded. How impressively does this say to the natives, that their rulers do not want them to become Christians! I have heard many declare, that a man who would change his religion, is not worthy of confidence! I made many inquiries, and could never find any one who knew of a Christian sepoy being ever raised above the ranks.

Corporal punishment has been abolished in all the native regiments. Recently a Christian sepoy committed an offence, which formerly was punished with flogging. The question was started, whether this man, being a Christian, came under the new law. The decision was, that he was not a native, in the eye of the law; and he was made to undergo the lash! I took this fact from the Calcutta newspapers.

Public offices are closed entirely on various native festivals; but on the Christian Sabbath, native officers and servants, and many Europeans, are employed as usual. I have been in no part of the Company's territories where public works, carried on by native laborers, are not continued on the Lord's day.

By Mahometan and Hindoo laws of inheritance, the son who changes his religion, loses his patrimony. British judges therefore, deciding by these laws, are compelled to turn the convert from his home, a beggar. The very records of these courts are inscribed to Shree to Ganesha, and other false gods. Brahmins and others have been appointed and employed by Government, to make intercessions and invocations to pagan gods for rain, and for fair weather!

I speak in no spirit of bitterness in narrating these facts. The Government has, in the main, good intentions, I have no doubt; and next to the profit of the Company, and the preservation of these countries to Britain, desire the well-being of the people.

Two incidents have just occurred, which will be likely to attract attention to the necessity of a reform in these matters. Mr. Casamajor, a distinguished civilian, has resigned his appointment, rather than collect revenues for the support of idolatry. Of course, those who hold similar appointments, are anxious to quiet their consciences, and sustain their reputation; and a thousand arguments are brought forward against Mr. Casamajor's course. The present commander-in-chief on the Madras presidency, principled against countenancing idolatry, yet not able to forbid the attendance of troops on festive occasions, which is a Government regulation, issued a circular, forbidding the music to accompany them. This order has created him much trouble. Sir F. Adam, the governor, repeatedly and positively required him to issue a countermanning order. This Sir P. Maitland would not do, choosing rather that the governor in council, who has the power, should himself countermann the order. After some days of sharp contest, the governor's time to embark for England, arrived, and nothing was done.

ERRORS IN RELIGION.

There are several forms of error in the sentiments, whether real or pretended, which men sometimes express when urged to become the hearty and open followers of the Lord Jesus Christ. One of them is this: We cannot understand the Bible—we do not know what to do in order to become Christians. What! cannot understand the Bible? Listen to a few lines from this book. "He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the only begotten Son of God." What can be more intelligible? All that have not received Christ in hearty faith, are condemned for sin, the sentence being "death eternal." But more is evident; it is, not that sinners will be,—they are "already condemned." Who can misapprehend such declarations?

Again: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Any thing doubtful in all this? Suppose it had been written—He that believeth not, neither is baptized, may nevertheless be saved. Who would then mistake the sense? True a good man might suppose it an interpolation; but the infidel, though nominal Christian would deem it admirably explicit. The only difficulty, as it stands in St Mark's gospel, must be in regard to the word not, a word that any child five years old, could well enough interpret. The difficulty here, is not in the language, but in the truth, which stands in the way of the sinner's passage to heaven, and compels him to enter the narrow way trodden by apostles and martyrs of olden times.—That difficulty no one can avoid—no honest man would choose to escape.

Once more: "Repent and believe on the Lord Jesus Christ, and thou shalt be saved."

You have said: we do not know what to do in order to become Christians. But you have before heard of this declaration: "You are aware that the Apostles Paul and Silas thought it sufficiently explicit for a heathen jailor, and that he in fact was saved by this single truth. I perceive the difficulty you feel; you do not know how to be saved without repentance and faith in the Lord Jesus Christ! But here, again, the difficulty is not to find the way of life, as God has set it open, but to find another, which can never be permitted. Am I not dealing sincerely with your own consciences? Search them before God: let the truth come out: you will find it not so hard to discover the path of life, as to forsake the ways of death.

Generally, I would add, there is light enough in the gospel for the most bewildered and darkened soul; only follow its guidance as far as you can see. If more be wanted, Ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given."—N. Y. Observer.

THE OMNIPOTENCE OF CULTIVATED MIND. The well stored mind is capable of a vast amount of moral power. Kings have trembled before one mighty mind. Nations have been swayed by the clear and well digested thoughts of a powerful intellect. The pourings of the matchless powers and creative fancies of a Homer, moulded the character of his countrymen, and yielded an influence, which will be felt for succeeding ages. The intellectual exertions of an Addison roused the latent energies of all

Europe, and enkindled a flame which purified and ennobled their literature. The mental and moral efforts of a Judson sent consternation throughout the realms of paganism, and lit up an effulgence that will be lost only in the overwhelming glories of eternity.

The warrior who by his intrepidity and energetic action, has won laurels in the field of battle, loses his sublimity and greatness, when compared with a young man who enters the moral field with the sterling attributes of a polished mind, and the energies of a soul wrapt in visions of unextinguishable love for his fellow men. Before the influence of such a one the tyranny of ignorance and superstition will fade away,—liberty will be snatched from the withering polluting touch of fawning sycophants,—false philosophy will be crushed beneath the omnipotence of truth.—The blighting influence of vice and immorality will be checked in its desolating career—virtue and intelligence will go forth in their united strength, taking deep root in the hearts of multitudes, while enterprise, moral reform, and every thing which is lovely and of good report shall receive an onward impulse.

What a motive is here presented to the aspiring youth to stimulate him onward in a course of intellectual improvement! Many although they have soared untrodden heights, and on the top of fame's dread mountain sat, have, for the want of holy motive and virtuous principles of action, exerted a power destructive to the happiness of mankind, and at last been submerged in infamy and disgrace. But those who have garnered up in the archives of their minds, the riches of literature, with a spiritual knowledge of the true God and his Son Jesus Christ, may stand upon an eminence far above the throned monarch and proud worldling, where they can infuse a purifying spirit through the circles of society and exert a lasting and beneficial influence upon the destiny of man, answering in part, the glorious design of his being.—N. H. Baptist Register.

For the Reflector.

SPRING.

If I were gifted with the genius of poetry, I should be inclined to furnish an effusion on the present delightful season of the year. But in simple prose I may be allowed to say a few words on GARDENING.

Divine Providence now opens to all an agreeable opportunity for manual labor, abroad in the fresh, vigor-imparting atmosphere and beneath the genial influence of the sun. Every man, nay, every female, ought in some mode, if possible, to take a good amount of exercise in the open air. Some persons are timid about exposing themselves to the air, and some parents are fearful lest their little ones should ever feel the gentle breezes of heaven. Herein is a great and as it often proves, a fatal mistake. We expose our health most by exclusion, or rather by inclusion. Why does the student grow pale? Not by any tendency of vigorous study to blanch his fresh cheek, but by his inclusion within close walls, and neglect of physical exercise. The student may be as healthy as any other man, if he will do as other healthy men do. The delicate female, now pale as the paper I am writing on, may learn how to bloom again, if she will two or three times a day just throw aside those too delicate garments, which so hinder her action, and robe herself for labor. Where? How? Let not our politest and gentlest readers be too soon alarmed. Let them recover their firmness by turning their eyes off our page a moment, till they reflect a little, and they may not need hartsorn or cologne to prevent their fainting when we venture to tell them—in the Garden, with a well handled hoe and shining spade and strong-toothed rake, mellowing and shaping and smoothing the earth their brothers have ploughed for them. We will not now recommend that stop on their way back to the parlor to look at Susan's cheeks, as she actively bend over the wash-tub, that they may ascertain how to spread over their own cheeks the finest rouge ever invented for the human countenance. We dare not say that it would make them bloom as Susan blooms, to take her place a few moments, and help her scrub and wring. No—only look at her, and you may for a time possibly blush for your own paleness, as you think of the occasion of it, and this blush may save one visit to the toilette. Exercise, LABOR—ah, this is the better word after all, for it means more than exercise, it means the doing something worth doing, and enough of it to make us feel, and exercise does no good, till it reaches this point. We might be thought guilty of using too strong language; if we should here quote the words which an Apostle wrote in 2 Thes. 3: 10;—but as you have near you a copy of the Scriptures, please turn to the passage, and let an Apostle speak.

A. H.

"O THAT THE WICKEDNESS OF THE WICKED MIGHT COME TO AN END!"—An eloquent clergyman of our city, commenting, a few sabbaths since, upon this prayer, inquired with a good deal of pungency, who of his hearers could offer it. "Can the distiller," he asked, "the man who takes the grain and the fruit of heaven, and extracts from them the drink of the drunkard, and pours it out upon the innocent, unsuspecting community, as does a volcano its lava? Can the venter of intoxicating drinks, the man who makes it his business, from day to day and year to year, to excite men to the commission of the most ferocious crimes, to break the peace and prosperity of families, and lit men to be the companions of the devil and his angels? Can the moderate drinker, the man, who countenances in society and teaches his children to drink a drink which, more than any thing else, hardens the heart, sears the conscience, and turns men away from the gospel of Christ? These inquiries, we suspect are like the arrows which have been shot forth so successfully of late from the Welsh pulpits, and made more than eighty thousand in North Wales teetotalers. They are not a little needed yet from many American Pulpits.—Am. Temp. &c."